THE MANUAL FOR LEADERS

THE ORDER OF
SIR GALAHAD

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GALAHAD THE DELIVERER

Page 49

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SIR GALAHAD

My good blade carves the casques of men,
  My tough lance thrusteth sure,
My strength is as the strength of ten,
  Because my heart is pure.

. . . . . .

How sweet are looks that ladies bend
  On whom their favors fall!
For them I battle till the end,
  To save from shame and thrall.

. . . . . .

So pass I hostel, hall and grange;
  By bridge and ford, by park and pale;
All-armed I ride, whate'er betide,
  Until I find the Holy Grail.

Tennyson.

THE MANUAL FOR LEADERS

of

THE ORDER OF SIR GALAHAD

Incorporated

A CLUB FOR BOYS AND MEN OF THE EPISCOPAL CHURCH

Published by
THE ORDER OF SIR GALAHAD, INC.
Boston, Massachusetts
1921

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THE RECTOR

AND

COURT OF THE ORDER OF SIR GALAHAD

OF

ST. STEPHEN'S PARISH

LYNN, MASSACHUSETTS

GRATEFULLY PROVIDE FOR THE PUBLICATION OF

THIS MANUAL

AS A

THANK OFFERING

FOR THE RESTORATION TO HEALTH

OF THE

REV. HERBERT LANSDOWNE JOHNSON

WHOSE UNCEASING LABOR FOR THE BOYS OF THE PARISH
ENTITLES HIM TO RANK AS A LEADER
AMONG THOSE WHO ARE GIVING THEIR LIVES
FOR THE ONCOMING MEN OF THE CHURCH

PREFACE

The Order of Sir Galahad, Incorporated, has place among the organizations working for boys and young men as an order especially designed for those who are or may become actively connected with the Episcopal Church.

Two editions of the Manual have been published,—one under date of 1910, the other under date of 1915. This, the third edition, revised, greatly enlarged, and extensively enriched, is now presented.

A Church strong in boys will be strong in men. The Order of Sir Galahad asserts without qualification that it has power in the hands of conscientious and devoted Leaders to build into any Parish two fundamental elements of strength:—Boys, Men.

ACKNOWLEDGMENTS

In acknowledging the various sources from which The Order of Sir Galahad has derived assistance in compiling this Manual, mention should be made especially of the Knights of King Arthur, an organization to which The Order of Sir Galahad is indebted for the one big *idea* of chivalry with its three Degrees and for the *idea* of Vows and Initiations; of the Boy Scouts of America, for the Galahad Edition of the Scout Handbook; of the Association Press, for permission to adapt material found in the Christian Citizenship Training Program and for the privilege of using a cut, "His New Day"; of John Martin's Book House Publishers, Inc., for permission to adapt certain prayers from "A Book of Prayers for Little Men and Little Women"; of the American Book Company, for permission to use cuts from Baldwin's "Stories of the King"; and of Curtis and Cameron, publishers of the Copley Prints, for permission, much valued, to reproduce the Abbey Pictures.

As a matter of record, it may be proper to state here that the Reverend Ernest J. Dennen, the founder of the Order, had the assistance of the late Reverend Henry Morgan Stone in the formulation of the Rituals first adopted for it, and the assistance of the Reverend Charles Hastings Brown and the Reverend Lyman Rollins in the further development of the Rituals as published in the earlier editions of the Manual. Mr. Dennen wrote much of the new material contained in this Manual; the Reverend Herbert Lansdowne Johnson made a great contribution in the programs, which are largely his work; the Reverend Doctor Samuel Smith Drury contributed the section on "Chivalry—Ancient and Modern"; and the Reverend Arthur Osgood Phinney contributed among other things several new Rituals.

Acknowledgment is gratefully made to the Publication Committee for thorough and careful revision, and to all who by their bestowal of time and labor have contributed to the Manual.

HOW THE MANUAL WAS BUILT

The task of preparing this Manual was originally assumed by a group of thirty clergymen and laymen of the Dioceses of Massachusetts, commissioned by the Supreme Director and Council of The Order of Sir Galahad. This group, known as the Publication Committee, consisted of the following persons:

The Reverend Messrs. Donald B. Aldrich, Charles Hastings Brown, Charles H. Collett, Ernest J. Dennen, Edward Everett, Frederick W. Fitts, Charles T. Hall, Herbert L. Johnson, W. Appleton Lawrence, John S. Moses, DuBose Murphy, Charles Russell Peck, Arthur O. Phinney, Malcom E. Peabody, William H. Pettus, John W. Suter, Jr., Henry K. Sherrill, and Howard R. Weir, and the Messrs. Lyscom A. Bruce, George A. Crawford, Everett L. Delaney, W. H. Duncanson, Forrest King, Frank W. Lincoln, Jr., Ormond E. Loomis, Charles E. Mason, G. Gardner Monks, J. Wilbert Prescott, Stuart Craig Rand, and Lewis K. Urquhart.

Sub-committees were appointed, and to each specific duties were assigned. Frequently through the winter of 1920–1921 they met separately and together to discuss, adopt, or reject the material presented. A well-considered mass of material resulted from this collaboration.

Having received from the Publication Committee this material, the Supreme Director and Council proceeded to put it into form for publication. To this end a small group of the Council withdrew from the distractions of other affairs for a week spent wholly in conference and labor upon the unification of the manuscript.

This Manual, as the result of the joint endeavor of the Publication Committee and the Supreme Director and Council of The Order of Sir Galahad, is now

placed on sale in the hope that it may serve greatly to advance organized work for boys in the Episcopal Church, through the medium of The Order of Sir Galahad, Inc.

(Signed) The Supreme Director and Council

Ernest J. Dennen, Supreme Director,
Charles Hastings Brown,
Lyscom A. Bruce,
Herbert L. Johnson,
W. Appleton Lawrence,
Frank W. Lincoln, Jr.,
Ormond E. Loomis,
Charles E. Mason,
G. Gardner Monks,
Arthur O. Phinney,
Stuart Craig Rand,
Lewis K. Urquhart.

THE INCORPORATORS OF THE ORDER

January 14, 1921, The Order of Sir Galahad was incorporated under the laws of Massachusetts

> "for the purpose of promoting units of The Order of Sir Galahad in churches as a means of building up the religious life and character of boys and men, and bringing them into closer relations with the Church, through a progressive program based upon their interests and the traditions of chivalry,"

with the following persons as incorporators:

The Rt. Rev. William Lawrence, D.D.,
The Very Rev. Edmund S. Rousmaniere, D.D.,
The Rev. Endicott Peabody, D.D.,
The Rev. Ernest J. Dennen,
The Rev. W. Appleton Lawrence,
Philip S. Parker, Esq.,
Robert H. Gardiner, Esq.,
Mr. Charles E. Mason,
Mr. Ormond E. Loomis,
Stuart Craig Rand, Esq.

Arms of The
Order of Sir Galahad

THE GALAHAD COAT OF ARMS

The significance in detail of the Galahad Coat of Arms is so expressed that it can be easily memorized, as it ought to be by the members of the Order:

The shield is our official Coat of Arms. The colors, red and white, are our official colors. Blue is added to make up the national tri-color of our flag and that of England, whence we get the story of Sir Galahad. The common bond of brotherhood between the nations is thus symbolized as an ideal. Blue symbolizes truth. White symbolizes purity of life. Red symbolizes courage. The five stars stand for our five degrees with their respective vows. The cross stands for the Church. The lion stands for strength. The cross of red, the field of white, the rampant lion and the stars are emblems anciently attributed to Sir Galahad.

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THE GALAHAD MANUAL

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INTRODUCTION

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From Baldwin's "Story of the King." Copyright by permission of the American Book Company, publishers

CHAPTER I

Introduction

Section 1. Historical Sketch

A review of the history of The Order of Sir Galahad shows that it was started in St. Stephen's Church, Boston, 1896, by a young clergyman just beginning his work in the ministry, the Reverend Ernest J. Dennen.

St. Stephen's, a Mission church, at that time under the charge of the Reverend H. M. Torbert and the then Reverend C. H. Brent, was located in the South End of Boston. One of its many problems was the Boy, who at times gave the clergy much concern. To the new assistant fell the duty of solving the "Boy Problem," as there presented.

His first endeavor was to find an ideal, a stirring, vigorous ideal of young manhood, that would appeal to the youth of the Mission and establish a common working basis. The boys needed organization. They

needed control, not censure, not even discipline from without. They needed some power that would reach them from within. They needed a working ideal to interest and transform them.

Such an ideal was found in the character of Sir Galahad, interpreted by George Frederick Watts, R. A., in his painting which hangs in the Tate Gallery, London,—a picture of the young knight of chivalry whose "strength was as the strength of ten because his heart was pure." A large photograph of this painting was purchased and hung in a conspicuous place in the new room fitted up for the boys' use. It was the most impressive thing in the room and began at once to influence the dispositions of the boys. They found something in Galahad that appealed to the romantic within them, something fine and uplifting. Therefore it was not enough that the picture should tell of Galahad: the club itself must bear the name,—and it did.

The name proved a very happy one. It helped to interest, to hold and to control the boys. They became more amenable to good influences, less inclined to be boisterous and destructive. They were undergoing subjugation and Galahad was the conqueror. In course of time a program was evolved that attempted to systematize club activities. Constructive interests were supplanting destructive ones.

Next to the name, the feature that really put the Club on the map was the Camp. In the summer of 1897 the boys were taken to a farm near Ashland, Massachusetts, for a two weeks' outing. It was a pretty crude sort of outing but it had merit and the boys liked it,—rather more in fact than the camp Director did. Next year the camp was better, probably because the Club was better. The boys were growing proud of the Club and the Mission was beginning to be proud of the boys. It was a happy moment in the lives of the boys and in the history of the Club when the undeveloped ability of the lads found an interesting and constructive outlet in the presentation of *Julius Caesar*. They took

their parts well. This achievement registered a great advance in Club life. The boys were gaining fame of the right sort. Two years earlier they had plenty of the other kind.

The success of the Galahad Club at St. Stephen's, Boston, encouraged the founder to start it in conservative old Trinity, Newport, Rhode Island, where in 1899 he began his work, with the Church School and the boys assigned to him. Boys? But apparently there were no boys. Still the Club got under way and it was not long before Trinity, Newport, had a promising group in line for Knighthood. Here again Galahad won the day.

Just about this time the Knights of King Arthur made a great contribution to the Galahad Club. This organization, having come into the field long before the Scouts, made its appeal to Church boys of all communions. Pages, Esquires and Knights represented divisions in the Knights of King Arthur. These same divisions were introduced into the Galahad Club, thereby adding richness and variety to the program. Secrecy, initiations, vows, modified horseplay were also introduced, and the Galahad Club, greatly indebted to the Knights of King Arthur, took its next step forward.

From Boston to Newport, then to Lynn, Massachusetts. Here was where the Club assumed the proportions of an Order and issued its first Manual, then another advertising The Order of Sir Galahad as a department of the Knights of King Arthur, though it was difficult to maintain that relationship in any close, practical way.

The Lynn period of the Order saw great advances. Rituals and services were elaborated. Regalia, banners, flags and emblems were designed. Elaborate coronations were staged and a very impressive pre-initiation service called the Vigil was incorporated.

But the most important feature in this period of greatest development was the Galahad Camp, established at East Sebago, Maine, in 1906. This camp has been a prime factor in the development of Gala-

had traditions and loyalty to the Order and its ways.

Through the years, The Order of Sir Galahad has been spreading among the Episcopal Churches until, without any "promoting" whatever, it is known from the Atlantic to the Pacific and in countries other than our own. Designed originally to help solve the problem of boy control, it is now an educational factor of great potentiality in the lives of hundreds of boys, and of great service in any parish where properly established and well directed.

Incorporated and on a substantial, non-parochial basis, it is able to move forward into the broad field of work for boys as an out-and-out organization of the Episcopal Church. The By-Laws of the Corporation provide for a Supreme Director and Council and it is under this body that the Order will henceforth function as it endeavors to establish units of the Order in the United States and elsewhere.

Section 2. The Order of Sir Galahad: Its Scope

The Order of Sir Galahad sets before its members the knightly figure of a spotless youth who is the romantic embodiment of Christian manhood. This Knight, a world famous figure of mediæval romance, is outstanding and without reproach, qualified thereby to experience the highest spiritual blessing given to man, symbolized by the Vision of the Holy Grail.

The Background

The word "Galahad" has become a household name. His picture is in thousands of homes. He is read about in school, thought about in day dreams, pictured in imagination and copied in conduct. Sir Galahad is a well-known figure with a background of unusual splendor. The halo of mediæval romance is about him. He is extolled in the writings of one of the greatest of English poets. An American artist has made him famous by pictures of the Story of the Holy Grail in the Boston Public Library. An English

artist has made him even more famous by the full sized picture of Galahad in the Tate Gallery, London. The central service of Christian worship, the Holy Communion, is associated with him through his pursuit and sight of the Holy Grail, a vision vouchsafed only to the pure in heart.

The background that brings him into relief is rich, varied and compelling. A youth so brought into relief feeds the fire of manhood and makes it burn a clear and cleansing flame. Galahad, therefore, serves well the purpose to which his name is put when he becomes the patron saint of an Order for the upbuilding of young manhood.

FOSTERED BY THE EPISCOPAL CHURCH

The Order of Sir Galahad is fostered by the Episcopal Church. It is an organization primarily for boys in the Episcopal Church, closely connected with the Church, and working through the Church to increase the strength of the Church by conserving its boyhood and manhood. It aims to make boys and young men of the Episcopal Church better Churchmen and better citizens. It furthers fellowship in the Church as an institution, in order that the masculine side of the Church may thrive and itself become the great creator and sustainer of fellowship between man and man, and man and God.

The Order is the boys' semi-secret society of the Church, with all the variety of program, richness of appeal and power of influence that an organization fitted to the needs of boyhood would inevitably possess.

THE ORDER AND THE CHURCH SCHOOL

The Order is connected with the Church School. Its members belong to the Church School. Good standing in the Order is conditioned by good standing in the school. Lessons must be learned, attendance must be kept up, connection must be maintained, not for one, two or three years, but six, eight and ten years, or until the Church has had a chance to lay

such strong hold on the life of the boy that he is held within its fold until he is well on the way to becoming a church member, officer, or possibly minister.

HOLDING THE OLDER BOYS

Complaint is often heard that our older boys drift away. This will not happen if The Order of Sir Galahad has a fair chance to attach the boys to the Church. They will stick if those responsible for the Club will stick to their job, and with constancy and enthusiasm see it through for five years or longer. Hundreds of boys have been saved to the Church—not a few to the ministry of the Church—by their membership in The Order of Sir Galahad. How many have been kept true to the ideals of an unstained life no one knows, or can know, because the Order is on the job night and day to keep boys straight.

The Order of Sir Galahad accomplishes two results not attained by most organizations for boys. It provides, through the Galahad Lads, for boys from nine to eleven years inclusive. More important still, through its degrees of Knights and Counselors, it presents an organization that holds the interest of young men between the ages of eighteen to twenty-one and still maintains that interest after they have reached their majority, through the degree of Counselor, which includes men from twenty-one through forty and on. Thus, while each degree has its own organization, meets separately and carries out its program, the Order holds together in one bond growing boys, youth and mature men, the younger looking to the older for example, and the older feeling a responsibility for the younger.

THE CHURCH SERVICE LEAGUE

Impression and then expression is the order of knowledge. The Order of Sir Galahad seeks to make the moral life of young manhood strong and pure, the religious life real and manly; it fortifies both by connecting them with the systematic endeavor

planned by the Church Service League and the Church School to interest boys and young men in actual participation in service. The Order is a co-ordinating agent at the disposal of the Church, both in line with the Christian Nurture purposes of the present time and in harmony with those methods as seen in the Church and the Church School of today.

OTHER ORGANIZATIONS

The Order aims to show the Church how its latent wealth of boyhood can be gripped, held, and converted into the Church manhood of tomorrow. Other organizations are in the field, the Boy Scouts, the Knights of King Arthur, and others—some of great importance, all helpful.

In its development the founder of The Order of Sir Galahad followed a lead furnished by the Knights of King Arthur. The two have gone along in somewhat similar lines, sometimes parallel without any intention by the one to imitate the other; but the Knights of King Arthur was in the field first and, for a time, The Order of Sir Galahad was nominally and officially connected with it. The relations between the two have always been friendly. Now the two stand on their own foundations.

THE ORDER A MEANS TO AN END

In no sense is the Order simply a boys' organization: that is, our purpose is not fulfilled when we set forward the social life of the boy or plan our program to embrace his physical welfare, or think out means to develop his moral nature; all these are part of a larger purpose, which is to hold the boy to the Church so that he may be moulded through living within the life of the Church.

Section 3. The Relation of The Order of Sir Galahad to the Boy Scouts of America

The spirit of co-operation is catching. This is particularly true of the many organizations that are

working for and with boys, and more especially true of our relation to the Boy Scouts of America. We value most highly all that the Scout movement is doing to advance the interests of boy life. It seems worth while therefore to outline how The Order of Sir Galahad can co-operate most successfully with the program of the Boy Scouts of America.

The Galahad Edition of the Handbook

Of supreme significance is the Galahad Edition of the Handbook for Boys issued by the Boy Scouts of America. This is the regular Handbook with the words *Galahad Edition* on the cover, carrying a foreword which gives the reasons why the Scout Organization co-operates so fully and heartily with The Order of Sir Galahad. The fact is that Chief Scout Executive West and his associates, realizing the value of the type of organization represented by this Order, are eager to assist in every way that will set forward the welfare of boys. This privilege places in the hands of our boys a Handbook second to none in the literature designed to build fine men and true citizens, and makes unnecessary on our part any attempt to duplicate the field so thoroughly covered by this organization.

Differences and Similarities

A noticeable difference between The Order of Sir Galahad and the Boy Scouts of America lies in the ages touched. The former begins its interest in the boy when he has reached the age of nine and carries on that interest through his life. Although the Scout Organization is turning its attention to the younger boys by the promotion of "Cub" Scouts, the Boy Scouts of America, as at present widely known, begin their interest when the boy has reached the age of twelve and their program carries him to the age of seventeen, thus covering the most promising, as it is the most difficult stage in the boy's life.

The Point of Contact

The point of contact comes therefore between these ages. One organization calls the boys Pages and Esquires: the other calls them Scouts. It is a well-known fact that Scouts between the ages of fifteen and seventeen do not work so well with Scouts from twelve to fourteen, and that a troop is more successful if these two groups of ages can be divided into separate patrols. This organization, recognizing this difficulty, meets it through the separate Degrees of Pages and Esquires. A boy entering the Degree of Page at the age of twelve advances when he reaches fifteen years, and remains an Esquire through the age of seventeen.

Arrangements have been made with the Scout Organization to promote co-operation as far as possible, indeed to encourage our Courts to take up the Scout program as a program well suited for the Degrees of Page and Esquire. It is this understanding which has influenced the Boy Scouts of America to grant us a special Galahad Edition of their Handbook.

Methods of Co-operation

The difficulties that present themselves in applying this principle within these Degrees are not so great as they appear. In those parishes where the Scouts already exist and flourish, representing the work being done for boys, where the boys naturally would resent being asked to give up their Scout Troop in order that they might be called a Court of The Order of Sir Galahad, the difficulty has been overcome by continuing the Boy Scout Troop as the Degree of Page and the Degree of Esquire, and developing alongside of it the other Galahad Degrees. This has been found to work satisfactorily, with the result that while a boy is to all intents and purposes a member of The Order of Sir Galahad he continues to be a Scout, carrying out the Scouting program. As the times comes when he loses his interest in Scouting, he passes on naturally into the Degree of Knight.

Where more distinct recognition of each organization is desired the solution is simple: twice a month the group meets as a Troop; twice a month as Patrols in the homes of the Patrol Leaders, and twice a month as members of The Order of Sir Galahad, at one time doing Scouting and at another the Galahad program. While this necessitates six meetings monthly, it has worked satisfactorily and to the benefit of the boys.

In some parishes there are boys who refuse to become Scouts and others who refuse to join The Order of Sir Galahad. Boys' loyalties are sacred things and must be respected. This has been achieved by a method of dove-tailing meetings; that is, the Scouts hold their meeting at the same time that The Order of Sir Galahad holds its meeting, each boy following the line of his own interest, and after a certain period in the evening's program the two groups meet together for games and social occupations. Thus the boys are carried along harmoniously until they reach the age of Knighthood, and in the meantime they have been held to the Church.

The third type of parish is worth mentioning. It is the parish where no boys' work is being done. The Order of Sir Galahad is called upon to organize a Court. It could be our purpose to create a definite organization with strong loyalties to our Order and to the exclusion of other organizations working for boys; but so important do we consider the Scout program that we advise the inclusion of it as one well suited to bring out the best in boys between the ages of twelve and seventeen. We would urge, therefore, upon all Directors of Courts of The Order of Sir Galahad that, where they have a clear field, they make the most of the privileges extended to this Order by the Boy Scouts of America.

Section 4. The Relation of The Order of Sir Galahad to the Christian Citizenship Training Program

While providing a boys' club which shall relate itself specifically to the genius of the Episcopal Church,

the promoters of The Order of Sir Galahad desire to make possible the use of all the best forces now offered for the upbuilding of fine manhood. Therefore, we count it a great privilege to have the cordial co-operation of the Association Press and the Boys' Work Staff of the International Committee of the Young Men's Christian Association, and its permission to indicate in the programs in this Manual how the Program for Christian Citizenship Training can be combined with the other activities of The Order of Sir Galahad.

The outstanding merits of the Program for Christian Citizenship Training are two. The first is the idea that each boy should become developed proportionately on the four sides of life, the Physical, the Intellectual, the Social and the Devotional. The second is the provision of a Chart on which, by noting his gains according to a certain scale of credits, the boy is not only enabled to see at a glance where his development is out of proportion, but encouraged to keep it "foursquare."

In the carrying out of this proportional development the Program puts into the hands of boys two volumes, the Handbook for Pioneers for the younger and the Handbook for Comrades for the older, which provide a series of tests graded according to their years, making the basis for the charting of attainments. Besides the required tests, the Program is rich in elective features, and in the volumes is also much supplementary material of interest to the boy. Into the hands of the Leaders the Program puts companion Manuals for Leaders of Pioneers and Comrades, with a wealth of material to assist them in making out each boy's chart and following up his development.

While the programs in this Manual aim to be progressive, carrying the boy through the successive degrees not only by appealing to his expanding interests but by training him in those ideals for which The Order of Sir Galahad stands, without the use in combination with them of the Christian Citizenship

Training Program they lack the possibility of the tests carefully made up from the long and rich experience of the Young Men's Christian Association and of the continued incentive to all-round development through the charting. For this reason we strongly recommend Directors to become thoroughly familiar with the volumes in which this Program is set forth, the Handbooks for Pioneers and Comrades, and the Manuals for Leaders of Pioneers and Comrades, and to combine the Program with the other activities of the Order.

Where such combination is made, the Leader will find himself viewing his whole plan in terms of the Christian Citizenship Training Program. Not only those meetings which bear the distinctive label "Foursquare Men" or "Foursquare Program" will in his mind be related to this feature of the year's activities, but others will fall into place to give it richness. Work in any one of the Five Fields of Christian Service will find its place on the Social side of each boy's chart of "Foursquare Men"; participation in the telling of a tale of ancient days or excellence in Scoutcraft will find its place on the Intellectual side; attendance at a Corporate Communion will find its place on the Devotional side. Thus will he make certain that the Order is providing for the boys of the parish not only a club that teaches ideals and trains, but a club that does its best to keep the boys "foursquare."

In applying the method of the Christian Citizenship Training Program, in the use of the insignia provided, the Director is left to use his own judgment. Charts and awards are all carefully explained in the Manuals for Leaders; the books and other material may be had direct from the office of the Association Press, New York City, or through the Headquarters of The Order of Sir Galahad.

Section 5. The Relation of The Order of Sir Galahad to the Church School Service League

Anyone carefully reading the programs in this Manual must be struck by the number that do not

seek merely or primarily to amuse, but to connect the play instincts of boys with their desire to serve and their eagerness to give their loyalty to any great cause.

Hence The Order of Sir Galahad quite naturally fits into the program of the Church School Service League with its wealth of suggestions in the Five Fields of Service of Christ and His Church. The Church School Service League is not another organization, but a clearing-house for service within the junior parish, apportioning service to the several societies according to their interests and abilities, through the Council of the League, which is composed of a representative from each of the existing societies of the junior parish. Through its place in this Council, The Order of Sir Galahad would correlate its service program with those of the other parish organizations and the Church School.

Experience with boys confirms us in believing that it is most difficult to enlist them in service or get them to take up a definite piece of work unless that work or service is presented along the line of their play interests. Anyone, therefore, who will read through the five hundred programs for meetings of the several Degrees, will discover that we have sought every opportunity to present service in terms that will obtain an immediate response from the boy, because through the service he is having heaps of fun.

A description of some of the larger principles under which we have written in service will make this still more clear.

"Foursquare Men"

One of these principles is that of "Foursquare Men."* A boy's life needs development on four sides, the Physical, the Social, the Intellectual and the Spiritual or Devotional, and, unless service is presented under one or all of these headings, it is not apt to connect itself with the life of the boy. A boy likes a hard job. It calls upon him to use his

*See Section 4.

muscles and give of his strength, and he finds joy in the bigness of it. It is easy to see how the call to serve may need the physical strength of the boy and not only connect itself with the idea of service but advance the physical welfare of the boy as well.

Among these interests are the following: raking and cleaning the church grounds, painting, laying out the winter board walks and taking them in again in the spring, storing playground furniture in the autumn and replacing it in the spring, banking ground for a hockey rink, organizing a snow-shoveling brigade, sodding and seeding the grounds about the church, taking part in the community clean-up week as a piece of community service,—all these have an element of fun in them; and, because they make themselves interesting, boys accept them at once and accomplish the service. Again and again throughout the programs this type of service appears, adaptable both to the program of the Church School Service League and to the physical development of "Foursquare Men."

The same thing is true of the Social side of the boy's life ("social" in the sense of service), and equally true of the Intellectual and Devotional sides. The fact that the boy possesses a "Foursquare Men" chart representing his development on these four sides, and that the drawing-in of the graph presents him a picture of his whole life's development, becomes an incentive to effort which earns and receives consideration in the programs of each year.

The Point System

Another principle that has guided us in the formation of the program has been the Point System. Here again the program of the Church School Service League may be included with great success. The Point System aims to present a program, for each of the twelve years during which a boy passes from the Degree of Lad through the Degree of Knight, that shall encourage him to achieve certain definite results for which points are given that make him

eligible for reward. Recognition is given in the Point System for Service just as it is given for Physical, Intellectual and Devotional achievement. Anyone will be interested in looking up Chapter XX on the Point System, which is expressed in a series of "Crafts," and will be especially interested in what is included under Church Craft, Knightliness and Service Craft; for in these from time to time appear definite acts of service without which a boy may not win recognition. Thus, under Knightliness and Service Craft appear dusting, supplying Hymnals and Prayer Books, and rebinding both, and what is significant is that interest in these contributions in money or service is readily awakened through interest in achieving the point in that particular Craft. Thus impression is re-emphasized through expression.

THE FIVE FIELDS OF SERVICE

The Five Fields of Service,—the Parish, the Community, the Diocese, the Nation and the World, have guided us in the arrangement of the programs. Within each Degree are represented three years of effort, twelve years in all. For every one of these years we have included a program definitely connected with each of the Five Fields. Thus a boy, joining the Order as a Lad and passing through the higher Degrees until he has completed three years in the Degree of Knight, has contributed his part to at least sixty pieces of service definitely distributed over the Five Fields of Service; or, put in another way, during these years he has served in a definite way, along the lines of his own interest and because of his liking, at least twelve times in each of the Five Fields.

LIFE WORK CONFERENCES

It may be of interest, so that the principle may be perfectly clear, to suggest some of the programs of service that are included, without definitely listing them under their particular field. There are "Life Work Conferences," which the Court, through its

Degree of Knight, may organize, not only for that Degree nor even exclusively for the members of the lower Degrees, but as a contribution to the Church School, to the community and to the Diocese. For we have suggested that such conferences, the aim of which is to emphasize the ideal of service in the choice of life work, shall include other boys' clubs of the city and of the community, as well as the boys of our own Church Schools within a convenient district. This is an act of service with wide influence, and carried through the better because the group would be interested in working up a big meeting.

Again, there are programs that call for discussions of the relation between The Order of Sir Galahad and the Church School and of ways in which the Order may help the Church. These take the form of conferences where the Rector is present to give challenge after the discussion and conference with a definite piece of service.

Other Forms of Service

The Sacristans' League offers another form of service. It may be headed by a Counselor and include among its members Knights and Esquires. The Knights would have charge of the sacristan's duties at the regular services of the Church, while the Esquires would have charge of the services of the Church School and extra Lenten services. As crucifers, acolytes, servers, custodians of choir music, ushers, traffic officers in the Church School, and in many other ways the Galahad boys find opportunity to serve and are eager to be included. To give every Counselor and Knight responsibility for Lads, Pages and Esquires is to interest them in the boys' lives, their day school, their Church School work, their play, their achievements, and their standards, as also in their attendance at the celebrations of the Holy Communion.

Knights and Counselors have been known to accept the challenge of an "every member canvass" for pledges and for raising building funds, or of the

distribution of literature during a campaign and the looking up of absentees. In the Knights' programs one of the Crafts is Military Craft. Opportunity may be taken of interest in that Craft to organize the Knights along military lines to undertake such service; where this has been done it has made its appeal at once. The older group may also be enlisted as a Junior Vestry, taking charge of the offering at the Evening Service.

Another type of meeting provides work for the children's wards of hospitals, and still another type makes provision for the organization of choirs to sing in hospitals and to visit the homes of the aged. Forgetfulness of self and the finding of happiness in giving happiness to others appear in the programs, in suggestions that the Christmas meeting of the Club take the form of an entertainment for boys in the community who are not attached to any church, whose names may be secured from the Family Welfare Society or the Associated Charities.

Again the interest in dramatics has been seized upon and put to service by programs placing the annual play, vaudeville show or minstrel show at the disposal of the Bishop's Missionary, to be given at some mission station in the Diocese for the benefit of the mission.

Interest in the larger work of the Diocese has been awakened through illustrated lectures dealing with work for boys and for crippled children, with playgrounds and with reformatory schools, with the chance to contribute books to boys' libraries in any of these institutions, or to make articles interesting to crippled boys.

Interest in work with the hands offers a way to service through evenings devoted to lessons in basketry and in box furniture, which lead on to the sale of these articles during Lent for the Lenten offering; or the proceeds may be used as an offering to the Church, thus teaching the boys that the Order owes its support to the work of the Parish.

For younger boys there are programs of work that

relate themselves to parish life: sticking stamps, filling envelopes, sorting pamphlets, preparing mite boxes for distribution. An evening is given to the Home Department, when the service takes the form of addresses by boys on what they are doing by way of service at home. The very fact that such matters are discussed acts as an inspiration to larger service.

The younger boys may be interested in planning a Lenten box through taking advantage of their collecting instincts: therefore a number of programs suggest the sending of missionary boxes made up of books that the boys have read, clothing that their parents allow them to contribute, games and puzzles which they wish to share with others: other programs suggest work nights when picture puzzles and jig-saw puzzles may be made to be included in such a box. There are programs that call for talks by missionaries on furlough, aiming to arouse the boys' interest in the missionary work of the Church, and to give a definite opportunity to work for or to give to these objects through the Club treasury.

Interest in dumb animals can be drawn into ways of service by gifts to the Society for the Prevention of Cruelty to Animals.

The list seems endless: but we wish to re-emphasize the point that in presenting service boys' interests must be considered. We feel that the Order is solving the problem that has faced the Church for many a day,—the "Boy Problem" and the boy's relation to the Church. We therefore urge upon all Directors to make the fullest possible use of the programs for service outlined in this Manual.

Section 6. The Relation of The Order of Sir Galahad to the Junior Department of the Brotherhood of St. Andrew

In availing themselves of the best forces for awakening Christian impulses in young men, the promoters of The Order of Sir Galahad count it a privilege to have the cordial co-operation of the Junior Department of the Brotherhood of St. Andrew which

is now presenting to the boys of the Church a program revised and enriched. Among its aims is the plan to produce leaders for the Church School, for the Scouts, for Social Service, for Acolytes' Guilds, and for the various other organizations for boys throughout the Church, an important feature in the training of these leaders being the system of summer camps established in 1920 and continued with great success in 1921.

In the service programs of The Order of Sir Galahad and the Brotherhood of St. Andrew there are many similar activities. Therefore an understanding to promote co-operation and mutual helpfulness has been reached by The Order of Sir Galahad and the Brotherhood of St. Andrew, and the Brotherhood has advised The Order of Sir Galahad that it will gladly commend the organization and use of The Order of Sir Galahad as circumstances and opportunities permit.

The Galahad Song

Tune: *Maryland, My Maryland*

Valiant were the knights of old,
Strong and gentle, pure and bold,
Bound to stand 'mid storm and stress
Staunch in Christian manliness.

Chorus

Then raise the voice in manly praise
Of knightly deeds in ancient days,
And pledge we now ourselves to be
True knights in Christian chivalry.

Youthful vision bids that we
Helpful and obedient be,
Truthful, chivalrous to stand,
Quick to serve with willing hand.

Chorus

Galahad, our patron knight,
Shone in spotless armor bright;
So must we who bear his name
Guard our lives from blot or blame.

Chorus

CHAPTER II

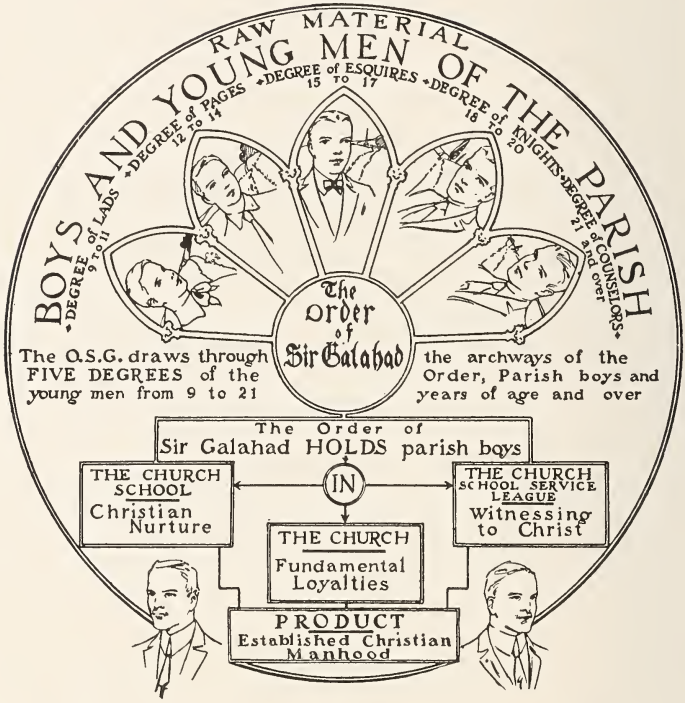
INFORMATION IN BRIEF

Section 1 The Place of The Order of Sir Galahad in the Circle of Parish Boy Life.

Section 2. In a Nutshell.

Section 3. What Constitutes a Standardized Unit.

Place of The Order of Sir Galahad in the Circle of Parish Boy Life


RAW MATERIAL
BOYS AND YOUNG MEN OF THE PARISH
DEGREE of LADS 9 TO 11
DEGREE of PAGES 12 TO 14
DEGREE of ESQUIRES 15 TO 17
DEGREE of KNIGHTS 18 TO 20
DEGREE of COUNSELORS 21 and over
The Order of Sir Galahad
The O.S.G. draws through FIVE DEGREES of the young men from 9 to 21
the archways of the Order, Parish boys and years of age and over
The Order of Sir Galahad HOLDS parish boys
IN
THE CHURCH SCHOOL Christian Nurture
THE CHURCH SCHOOL SERVICE LEAGUE Witnessing to Christ
THE CHURCH Fundamental Loyalties
PRODUCT Established Christian Manhood

The Diagram shows how the RAW MATERIAL of boyhood and young manhood in five graded groups is drawn by The Order of Sir Galahad as a center of attraction and held while the Church, the Church School and the Church School Service League are converting the RAW MATERIAL into the PRODUCT of established Christian Manhood gained for the Church.

CHAPTER II

Information in Brief

Section 1. The Place of The Order of Sir Galahad in the Circle of Parish Boy Life

WHAT THE ORDER OF SIR GALAHAD IS FOR

To interpret religion to the Boys of the Church, in terms of recreational and other interests—Rituals, Initiations, Vows, Pageants, Service: and to make the Church, as the expression of organized religion, vital to the Boy and the Boy vital to the Church.

TWELVE REASONS WHY IT IS THE ORGANIZATION FOR CHURCH BOYS

1. It affords an approach to the boy, through the wide channel of a boy's varied interests.
2. It ties up the boys definitely to the Church in their early years, and holds them into manhood.
3. It divides boys into five natural age groups, providing for each a suitable and definitely constructive program.
4. It makes each group a complete club within itself, while the groups taken together constitute a Court of the Order.
5. It affords an opportunity for the members to pass from one group to another as they grow up, always being members of the same larger organization.
6. It gives the boys a sense of responsibility and of leadership, and eventually provides its own leaders from the older members.

7. It so shapes its program that boys are helped to make their religion real, their morals clean, their bodies strong, their minds keen. It makes ample provision for play and fun.
8. It works from the Church as a centre to develop high standards of life and service in boys and men.
9. It works in close co-operation with the Church School and the Church School Service League.
10. It incorporates in its program, by permission, the best that other boys' organizations have to offer.
11. It is sufficiently elastic to suit parishes of all sorts—city or country, large or small.
12. It aims, in a word, to serve in a distinctive way the boyhood of the Parish, and thus to increase the manhood of the Church.

Section 2. In a Nutshell

The Order has Five Degrees—designated Counselors, Knights, Esquires, Pages and Lads. Members are grouped under these heads according to age. Advance is recognized by successive initiations, at each of which a simple vow is taken as the keynote of the Degree entered. When boys are too old for one Degree, they pass to another, all the time remaining members of the one Order. This arrangement satisfies lads ever seeking companionship with older boys, and it contents young men who resent fellowship with lads. A group of one hundred boys of all ages may thus be held together in a strong and unified whole. This local unit is called a Court.

THE DEGREES

Counselors. All Counselors must be twenty-one years of age or older. They are either Counselors of the Line or Associate Counselors. The former are members who have belonged to at least one of the lower Degrees; the latter are men who have never belonged to the Order in any one of its Degrees, but

who desire membership not only for the social privileges but also that they may work among boys.

It is expected that, having come up through the life of the Order by the help of others, the Counselors of the Line will in turn gladly stand by the King and the whole program of work for boys in the Parish in which they belong. They, having reached maturity, must take upon themselves the responsibility of helping others and aiding in any way they can to further the interests of the Lads, Pages, Esquires and Knights, by assisting in the work of one or more Degrees and by taking a specified duty to perform regularly.

The King's Cabinet is chosen in part from the Counselors of the Line. Other important duties are assigned to them. With the ideals of the Order in mind and being familiar with its traditions, they are in a position to do unusual service and to benefit very thoroughly the Order which has benefited them.

It might be suggested here that the Counselors as a body of men continuously growing older, and in so far as its program is concerned largely separate from the other degrees, may well aim to absorb the men of the Parish, or the existing men's club may ally itself with The Order of Sir Galahad. In a practical way, it may become the Parish Men's Club.

A form of Initiation is suggested to carry out the idea of consecration in service to which Counselors of the Line are pledged.

The motto of the Counselor body is SERVICE.

Knights. The degree of Knight includes young men eighteen, nineteen and twenty years of age. Headed by the King, this group is directly responsible for the administration of the Court. The Counselors assist them in an advisory capacity. Their motto is CHIVALRY.

Esquires. The degree of Esquire includes boys fifteen, sixteen, and seventeen years of age who are in good standing in the Church School. Their motto is TRUTH.

Pages. The degree of Page includes boys twelve, thirteen and fourteen years of age, who are in good standing in the Church School. Their motto is OBEDIENCE.

Lads. The degree of Lad includes boys nine, ten and eleven years of age, who are in good standing in the Church School. Thus the younger boy is taken care of and the Club is continually developing new material. Their meetings should be held in the afternoon. Their motto is HELPFULNESS.

OFFICIALS

The King. The King is elected annually from the Knights or the Counselors. He ought to be chosen for his ability to lead, not for his popularity. After five years' existence, a Court ought to establish the precedent that the King must have belonged to at least the Degree of Esquire; this insures some knowledge of the traditions and spirit of the Order.

Every Court ought to look forward to the time when it will have a body of Counselors who have grown up through the Order, and once this is true the Counselors of the Line will increasingly become the largest Degree in point of membership;—provision then ought to be made:

a. That they have an equal vote with the Knights in the election of the King.

b. That, with the growth of the Court, the King may be elected from the Counselors of the Line with the approval of the Knights, but the office of King should never be open to an Associate Counselor.

Chief Adviser. The Order of Sir Galahad has its Chief Adviser to the King. He is a Counselor of the Line with a knowledge of the traditions of the Order through membership in the lower Degrees during his boyhood days. Usually the Chief Adviser is the President of the Counselor body as well.

The Court Committee. The Court Committee is a group of three young men appointed by the Rector

from the Vestry, the Men's Club or the Degree of Counselors. It is the executive and judicial body of the local Court, also the connecting link between Headquarters of The Order of Sir Galahad, the Rector and the Vestry. The chairman of the Court Committee may serve as the Court Director. The Court Committee and the Local Committee of the Boy Scouts may be one and the same.

The King's Cabinet. The King's Cabinet with the Director or Chairman is a body that acts in an advisory capacity to the King, serves as a board of Governors in the Court, plans and executes the season's program, and is a court of appeal for all members of the Order, to whatever Degree they may belong. It is composed of the King, the Chief Adviser, the Secretaries and the Treasurers of the Knights and the Counselors, and the Presidents of the Esquires and the Pages.

The Tribunal. The Tribunal is not so much a body of officers and members as it is the process through which the members are passed as a preliminary to initiation. It is conducted by the Director as Chairman, and two members of each of the Degrees of Page, Esquire, Knight and Counselor.

THE VIGILS

The Vigils are services held in the Church and are participated in by candidates for membership in the Degrees of Page, Esquire and Knight. In these services, for which there are special rituals,* a religious note is struck that gives the key to the meaning of membership in the Order. Here an impression is made that will be lasting and it will be connected with the Church itself. The Church will mean more to the boy who participates in a Vigil.

INITIATIONS

Initiation admits the candidate to that Degree to which his age makes him eligible. There are special

*See Chapter X.

rituals for these Initiations, all of which should be carried out with an impressive seriousness.*

DEGREE TEAM

To make the formal Initiations more successful a small group of experts, called the Degree Team, will be of greatest help in carrying through impressively and correctly the order to be followed. In the various Initiation services the Degree Team is supposed to know the rituals, procedure, and all the fine points essential to a smoothly running initiation service.

DEGREE EXECUTIVES

Within each Degree there may be an executive body,—President, Secretary, Treasurer and Cabinet of six, responsible as the officers of the Degree for the transaction of business and the presentation of the program within that Degree.

DEGREE MEETINGS

Provision is made for each degree to meet separately, the first Degree, Lads, in the afternoon, the other degrees in the evening. For each of these meetings there is an opening and closing ritual,† the heart of which is the Degree Prayer. The Degree Prayers, one for each Degree, should never be omitted. Boys instinctively use these prayers in their daily devotions if they have learned them well in the Degree meetings.

FULL CONCLAVES

This is the name applied to the assembly which brings together the five Degrees. The King has charge of all Full Conclaves. For this conclave, as for the Degree meetings, there is a special ritual led by the King.‡

THE DIRECTOR

Each Court has a Director who is responsible for the effective administration of the Court. Usually

*See Chapter XI.
†See Chapter XII.
‡See Chapter XII, Section 6.

the Director is the Rector or his assistant, though the office may be given to a layman.

Plan of Operation

For further points consult Chapter IV, "Starting The Order of Sir Galahad in a Parish." Here will be found suggestions important for the active and vigorous promotion of the Order in any given parish.

The Supreme Director and Council

The movement is establishing itself so widely as a type of organization well suited both to serve the boy's interests and to promote his life within the Church, that the time is ripe for centralization: therefore it has been incorporated under the name of The Order of Sir Galahad. Centralized control is obtained through the administrative head of the Order, the Supreme Director and Council, elected in part by the incorporators.

The Supreme Director and Council will receive all applications for membership in the Order, will issue charters to new Courts, will be at the service of churches needing speakers to present boys' work, will act as organizers to establish new Courts, and will exercise in a general way a co-ordinating oversight over all Courts of the Order. Through its executive, this Council welcomes correspondence from interested persons.

The Headquarters are at 1 Joy Street, Boston, Massachusetts.

Section 3. What Constitutes a Standardized Unit

A Court of the Order working towards the official standard of organization will:—

1. *Register at Headquarters as a charter-holding unit.*
2. *Comply with the By-laws of the Corporation of The Order of Sir Galahad.*
3. *Recognize the Supreme Director and Council as the central authority.*

4. *Adopt the program and method outlined in this Manual.*
5. *Adopt the Five Degrees with their respective Initiations and Vows as set forth in this Manual.*
6. *Adopt the official Coat of Arms and other official insignia.*

CHAPTER III

THE HOLY GRAIL

Section 1. The Galahad Story, as Interpreted by the Abbey Pictures.

Section 2. Chivalry—Ancient and Modern.

CHAPTER III

The Holy Grail

Section 1. The Galahad Story, as Interpreted by the Abbey Pictures

Reproductions of the story of the Quest of the Holy Grail, which appear in this volume, have been very kindly placed at our disposal by Messrs. Curtis & Cameron of Boston, and are taken from the famous Abbey pictures that have made the Boston Public Library known throughout the country.

To understand the story, one must go back into the early traditions that have to do with the institution of the Holy Communion. The Grail is another word for the chalice or cup that holds the consecrated wine in this service. Tradition says that the Holy Grail was the actual cup used by Jesus at the institution of the Last Supper. Joseph of Arimathea is closely connected with the tradition, which represents him as taking the cup and holding it to the wounded side of Christ. Thus the blood of Christ filled the chalice and it became the center of adoration and worship. For many years tradition loses sight of the Grail, but eventually it is found in Glastonbury, Britain, where it was placed in the protection of knightly guardians, and seems to have been the cause of miracles and wonders, much as we think of sacred shrines today. Later, through unfaithfulness to the trust, the Grail was taken to a castle upon a hill and placed in the hands of King Amfortas, the Fisher King. Thereafter, his castle was called the Castle of the Grail, and upon him rested the responsibility of reverently protecting the sacred vessel. Others, it would seem, did not know the whereabouts of this castle; it was revealed only

to those worthy of such knowledge. Unfortunately for King Amfortas, the sight of the Holy Grail was withdrawn, both from him and from those in his castle, because of a failure to recognize the privilege that was theirs; and as a punishment he and his court were doomed to languish forever in a living death, until the perfect knight should come who might set them free to real and long-desired death, by being worthy of seeing the Holy Grail and by asking the King the meaning of it.

THE VISION

The interesting story of the Quest of the Holy Grail really begins with the birth of Galahad. Little is known of his birth, though it is understood that on his mother's side he was descended from Joseph of Arimathea. One can understand why this connection should be stressed in all the traditions, because of the latter's association with the early history of the Grail.

THE VISION

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While Galahad was still a baby he was committed into the care of a company of nuns, there to remain until he should come to years of manhood. It was while he was living there that he had his first vision of the Holy Grail. The picture entitled "The

Vision" shows a nun holding the babe, who in turn is much interested in the presence of an angel. Tradition says that, while the nun was pacing to and fro with the young child in her arms, suddenly a clear, soft, bright light appeared,—so bright that the nun was forced to turn her face away. So in the picture we see the nun kneeling but not facing the angel. The baby, on the other hand, much attracted by the bright light, appears reaching forth as it were toward the angel, and particularly toward the chalice or the Grail, the sacred, mystic vessel that was covered with red samite until such time as the spotless knight should win the right to see it uncovered. This first appearance of the Holy Grail was regarded by those in the convent as an omen of things to come.

THE OATH OF KNIGHTHOOD

The second of the pictures is "The Oath of Knighthood." Galahad remained with the nuns until he became a stalwart youth, when it was thought that

THE OATH OF KNIGHTHOOD

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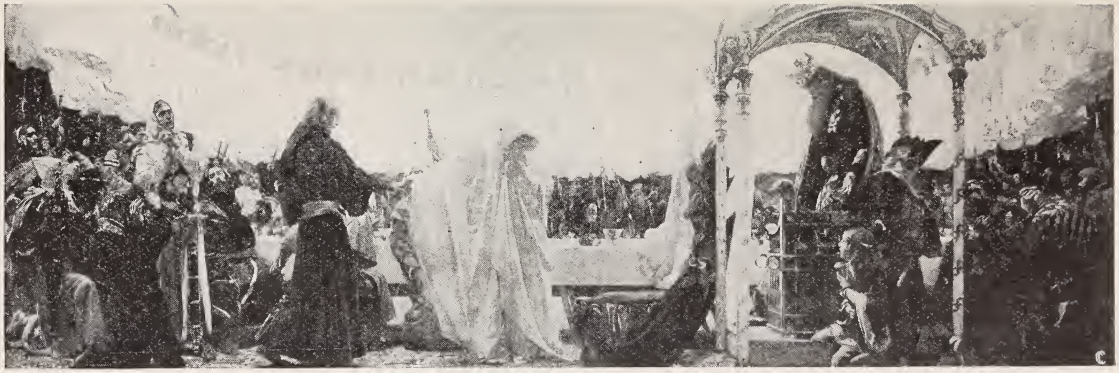
he should not remain cloistered any longer but should go out to face the great world and accomplish knightly deeds. So it was that in preparation for his depar-

ture, he spent a whole night kneeling before the altar in the chapel in prayer and meditation, with none about him but the silent carved figures in the reredos, lit by candles upon the altar. Thus in the silent chapel he thought upon many things. With the dawn, his vigil ended, he was prepared to take the vow of knighthood. Kneeling upon the topmost step of the altar, with Sir Launcelot and Sir Bors kneeling upon the lowest step, and behind them, again, the holy nuns with uplifted tapers faintly burning, Galahad took the oath of knighthood, the high vow of chivalry, "to speak the truth, and to maintain the right, to protect the poor and distressed and all women, to practise courtesy and kindness, to despise the allurements of ease and safety, and to maintain honor and the Cause of God in a very perilous adventure." Upon his heels the two worthy knights, Sir Launcelot and Sir Bors, buckled the golden spurs of knighthood; and Sir Galahad fared him forth into the great world, where he was to learn the wisdom of this world from the mouth of Gurnemanz, the wise and subtle one, just as he had learned the knowledge of higher wisdom from the lips of the holy nuns.

THE ROUND TABLE

The next step in the tradition has to do with the picture representing the Round Table of King Arthur. The Round Table was characteristic of the Court of King Arthur and stood in the great Hall of Conclave at Camelot. Around this table used to sit the many knights who gave their allegiance to King Arthur. There was one seat, however, the Seat or Siege Perilous, in which none might sit without hurt to himself, save he who was destined to occupy it. Merlin had foretold that none but the spotless knight should sit in this seat. The spotless knight was he who from birth had been set aside to undertake the Great Adventure, the quest for the Holy Grail.

It chanced, as King Arthur and his knights sat at the Round Table banqueting sumptuously, that the great doors of the Hall of Conclave flung wide open



THE ROUND TABLE OF KING ARTHUR

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of themselves and strange things happened. The first of these was that the Hall was filled with a flood of white, clear light. The second was that there appeared an ancient man clothed all in white and closely hooded so that none might see his face, though tradition says that many thought he was Joseph of Arimathea. Then there was the appearance of a youthful knight clad all in red, with golden hair, whom the hooded figure led by the hand. Strangest of all, the white figure seemed to be guiding the youthful knight straight toward the Siege Perilous! Then uproar arose in the Hall and dire dismay, for goblets were thrown down and swords were drawn and the music of the harps ceased. Arthur rose from his seat and all were struck with silent wonder. Yet still the hooded figure advanced and advanced toward the fatal seat, leading with his right hand the red-robed knight, until they reached the Siege Perilous. Then it was that there became visible to all the knights the legend written *This is the seat of Galahad:* and forthwith Galahad sat therein. All the knights of the Round Table then marveled greatly who Galahad might be, and why one of so few years should dare to sit in the Siege Perilous. But these things were to be revealed to them as the years ran along.

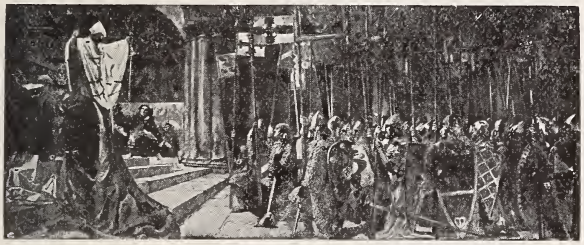
A long story it would be to tell how Sir Galahad obtained his sword by drawing it forcibly from a stone in knightly contest, or how he obtained his shield from a White Knight who met him in the road outside Camelot, and gave it to him,—a shield with a cross of red upon it—a shield that Joseph of Arimathea had forged for Avelac of Sarras,— much of which is explained by the later pictures. Thus supplied with the accoutrements of knighthood, Sir Galahad lived at Camelot and went on many a perilous adventure.

THE DEPARTURE

But among the vows of Galahad when he accepted knighthood was the one that he would "despise the

allurements of ease and safety." The life at Camelot was pleasant as well as luxurious, but it presented the danger that real adventure might be sacrificed for personal ease and pleasure. So it was that, as all the goodly band of knights sat about the Round Table, suddenly the great doors again swung open of themselves and again the Hall was filled with a flood of white light. Then, as all sat in silence, wondering what would happen next, they saw the vision of the Holy Grail. Above them, with no appearance of any hand to hold or direct it, moved the Holy Grail, covered with samite. Slowly it passed across the room while all watched intently, and then it disappeared.

Thus were the knights inspired to go out upon the Great Adventure; and they swore a vow to set out on the morrow and to follow the Quest of the



THE DEPARTURE

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Holy Grail. King Arthur was aghast and much displeased, for it meant the breaking up of knightly fellowship at Camelot, the desertion of the great Hall of Conclave, and the ending of happy days. Yet the knights had been inspired by the vision of the Holy Grail, and not even their allegiance to King Arthur could make them forego the Perilous Adventure.

So we have the picture, "The Departure," showing

the Bishop in the act of giving to the kneeling knights his last blessing. On the morrow they knelt in the chapel at Camelot and swore that they would "seek the quest of the Holy Grail for a twelvemonth and a day, and more if necessary, or until such time that they should see the Grail more openly than they had seen it upon that day."

THE CASTLE OF THE GRAIL

Among those who went forth was Sir Galahad. Through the forests he went, meeting many a stirring adventure, until at last he found himself in Spain where, upon Mount Salvat, Amfortas, the Fisher King, in living death maintained the mystic Castle of the Grail. The land seemed to be influenced by the life in the castle, for all was waste and barren where in olden time there had been forests, rivers, and springs, and many a kind damsel who cared for wayfaring knights on perilous adventure. But, since the sin of Amfortas, whereby he and his Court had the sight of the Grail withholden from them, the land had not prospered; fruit and flowers had withered, the springs were dry; disease stalked through the land.

Sir Galahad wondered, as he journeyed through this country; and meeting two fishermen he asked them where he might find shelter. They pointed the way to a castle near by. Thanking them, he rode on in the direction they had pointed, seeing no castle until suddenly, as by enchantment, it appeared before him. He entered without protest and seeing no one, until at last men attendants met him who removed his armor and brought him soft garments of red.

The picture entitled "The Castle of the Grail" shows us Sir Galahad standing beside the high couch whereon reclined Amfortas in living death. As he stood there, suddenly, once more, for the second time, was granted to him the vision of the Holy Grail. The room was filled with a bright, white light, and there appeared to him one carrying the Holy Grail covered

with red samite, another damsel bearing upon a golden salver the head of a king, like to the story of John the Baptist. Then followed two knights bearing aloft seven-branched candlesticks, and lastly, one who bore a spear with blood dripping from its point—the very spear, says tradition, that pierced the side of Christ. The opportunity seemed near for Sir Galahad to see the Grail more clearly than ever before, but he failed to ask of King Amfortas and his Court the fateful question, "What do all these things mean?" So there passed from his sight the Holy Grail covered with red samite, the damsel with the salver upon which lay the head of a king, the knights with the seven-branched candlesticks, and he who bore the spear dripping with blood. So, too, Amfortas and his Court continued in living death, hoping

THE CASTLE OF THE GRAIL

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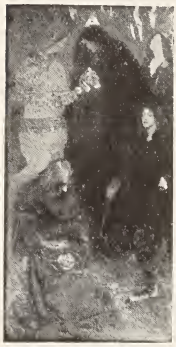
against hope that some day the spotless knight should come who would ask the fateful question that Galahad (because of his knowledge of worldly wisdom, and because of the taint of worldly things) had not been worthy to ask. And Galahad therefore lost the nearer vision of the Grail.

THE LOATHELY DAMSEL

Disappointed and silent, Sir Galahad left these strange surroundings to seek him other perilous adventures. Soon it was that he met outside the gates of the Castle of the Holy Grail (which by enchantment had disappeared) the Loathely Damsel. The Loathely Damsel, bald and hideous, rode a charger. Once she had been the bearer of the Holy Grail, but now, under that same enchantment which lay upon all who had to do with the protection of the sacred chalice within the castle, she, too, must lose her beauty and go about the world tempting good knights to their doom until such time as the spotless knight should release them from the living death. Behind her rode a second lady, after the manner of an esquire, and following them on foot was another maiden, scourge in hand, who drove them forward. These Sir Galahad met; and the Loathely Damsel, seeing him, reviled and cursed him because he had failed to ask, of King Amfortas and his Court, the fateful question that would have released them from the living death. As she passed on with her attendants, Sir Galahad took his way, to find that in all the country around he was looked upon with bitterness and received with curses, as one responsible for the woe that lay upon the land.



THE LOATHELY DAMSEL

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THE CONQUEST OF THE SEVEN SINS

The seventh, eighth, and ninth pictures take us to the Castle of the Maidens. After leaving the Loathely Damsel, Sir Galahad had been counseled, as he knelt before the altar of a quiet country chapel, to go to the Castle of the Maidens and destroy the wicked customs there maintained. Glad of any adventure that would help him to retrieve past failures, he fared forth, seeking that castle. Many sought to stop him in this adventure, advising that it would not go well with him. Such advice but confirmed Sir Galahad in his purpose. Thus, seven fair maidens met him outside the castle gates, saying, "Sir Knight, you ride here in great peril, for before you is water over which you must pass." He answered in turn, "Why should I not pass this water?" So he proceeded until met by an esquire who brought him the challenge of the knights of the castle, forbidding him to proceed further. He again boldly answered, "I come to destroy the wicked customs of this castle."

THE SEVEN DEADLY SINS

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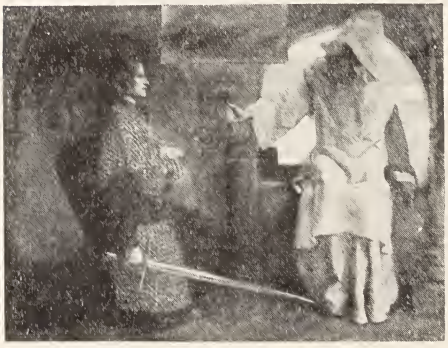
Soon, therefore, seven fierce knights, clad in heavy armor, rushed upon him all together, whereupon Sir Galahad drew his sword and engaged all seven in fierce combat, striking one after another to the earth with heavy stroke, and receiving upon the shield with the red cross the mighty thrusts of his assailants. At last he set them all to flight.

Now it must be understood that these seven knights stand for the seven deadly sins, which, arising in the lives of men, imprison the virtues and keep them so, until such time as the spotless knight appears, and in fierce conflict with these same seven deadly sins puts them to flight and sets free the many virtues.

THE KEY OF THE CASTLE

This Sir Galahad has accomplished, and so we see an ancient man presenting to him the key to the castle, signifying that in his victory over sin he had won the right to set free the maidens so long imprisoned, — to speak in terms of symbolism; — or, to speak plainly, to give freedom in his own life for the expression of the virtues.



THE KEY OF THE CASTLE

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THE CASTLE OF THE MAIDENS

The ninth picture, entitled "The Castle of the Maidens," carries forward this idea, as we see Sir Galahad in the presence of the maidens (or, as we understand, the virtues), who receive him with great joy, and whom he gladly sets free and sends out into the world.

Blanchefleur

This had been a great adventure within the life of Sir Galahad; but, as is true so often, temptation

THE CASTLE OF THE MAIDENS

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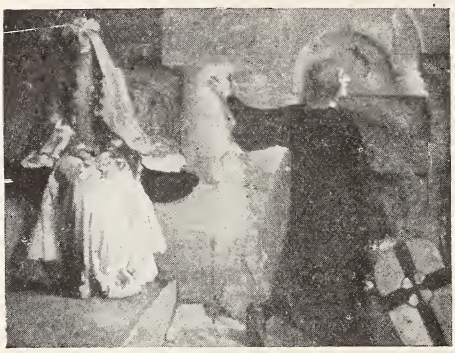
followed closely upon victory. So it was that, going forth from the Castle of the Maidens, he met the worldly-wise Gurnemanz, who led him to promise that he would seek the Castle of Blanchefleur and marry his niece, whose name was Blanchefleur also, which signifies "White Flower." Galahad visits the castle and falls in love with Blanchefleur; on the morrow he is to marry her. But, as the hour draws near for the wedding, Galahad realizes that thus he shuts himself off from the quest of the Holy Grail; and, after a night of restless consideration, he decides to make the Great Renunciation. The picture shows Sir Galahad saying farewell to Blanchefleur, whom he leaves sitting forlorn, her bridal roses in her lap.



BLANCHEFLEUR

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THE DEATH OF AMFORTAS

"The Death of Amfortas" brings our minds back to the earlier days when the nearer vision of the Holy Grail was withheld from Sir Galahad because he failed to ask the fateful question. Having made the Great Renunciation, as well as having carried through the adventure of the Castle of the Maidens, he was led to return to the Castle of the Holy Grail, hoping that the vision might be granted to him. Once again he found things as before, the king and his Court reclining in living death. Sir Percival and Sir Bors were with him, having met him on the

way, but as they reached the castle, a voice in the wind was heard saying, "Let all unfit depart, for a true knight should be fed with Heaven's food,"—words full of omen, which compelled these other knights sorrowfully to ride away.

While Sir Galahad stood within the confines of the great hall, once more the hall was flooded with a white light, "and the radiance of it put out the light of the fires as the sun puts out the stars." Then there appeared and passed by him in solemn procession the damsel bearing the Holy Grail clothed in red samite; another with the golden salver upon which lay the head of a king; two knights bearing seven-branched candlesticks; and a last holding aloft the spear dripping with blood. Galahad, through temptation and high adventure grown wise and more fully understanding divine things, watched in awe and then, looking upon the King, asked the fateful question, "What mean these wondrous things?"

Amfortas and his Court, loosed from the thraldom of living death, beheld the veiled vision of the Holy Grail and passed on to real death. The picture shows Amfortas dying in the arms of Sir Galahad, with an angel holding the veiled chalice, waiting to bear his soul to heaven.

DEATH OF AMFORTAS

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GALAHAD, THE DELIVERER

The twelfth picture* shows Sir Galahad riding upon his horse, clad in red,—not in white, for white symbolizes earthly virtue, such virtue as belonged to Sir Percival and Sir Bors, not virtue sufficient to

*See Frontispiece.

win the nearer vision of the Holy Grail. The red which Galahad always wears symbolizes the divine virtue of which the story of the Quest of the Holy Grail is the promise and fulfilment.

SOLOMON'S SHIP

The next adventure relates to the charge that Galahad should go to the sea and enter Solomon's ship, which should bear him to the city of Sarras. Much might be said of this ship, how it was built by Solomon and how, on the night of its completion,

SOLOMON'S SHIP

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when Solomon would have entered it, the wind quietly bore it away, never to be seen again; or of the three spindles, one white, one green, and one red, which Galahad had found in the ship, which had been made from the tree of good and evil. Sir Percival and Sir Bors met him as he stood on the seashore and with him entered Solomon's ship.

The thirteenth picture shows the three sitting, with Galahad in the center, the ship under full sail, Sir Percival and Sir Bors using their shields as rudders to guide the ship,—where they knew not, but keeping her in the wind. So they sailed and

sailed, day upon day, knowing not whither they went, leaving the direction in the hands of the wind and of God. Meanwhile, before Sir Galahad, but withheld from the sight of his knightly companions, sat an angel bearing in her hands the Holy Grail covered with red samite.

THE CITY OF SARRAS

At last they reached their destination, which was found to be the City of Sarras,—a city on an island, with many a spire and many a turret. As they

THE CITY OF SARRAS

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approached, sweet bells were sounding and they were welcomed to the city. Sir Galahad had accomplished many a miracle, for he bore with him the shield upon which was the red cross that had been given by Joseph of Arimathea to King Avelac of Sarras. Thus the people recognized the presence among them of one destined to the vision of holier things, and they made him their king. For a twelvemonth and a day Sir Galahad reigned over the City of Sarras. Meanwhile, he had built for himself, near his palace upon a hill, a sacred place. There he also built a golden tree, and every morning and evening there he went to say his prayers, and daily he added gold and gems to his tree.

THE GOLDEN TREE

Then, when he had reigned a twelvemonth and a day, was granted to him the nearer vision of the Holy Grail. As he knelt before the altar upon the

hill, suddenly there appeared before him the white-robed figure of Joseph of Arimathea surrounded by a group of angels; and as Sir Galahad knelt, removing his crown and casting away his sceptre, there appeared, unveiled, the chalice, the Holy Grail!

THE GOLDEN TREE

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No longer did Galahad wish to stay in this world. He had won the quest of the Holy Grail. Having kissed Sir Percival and Sir Bors, he returned to the altar upon the hill and was never seen on earth again.

Section 2. Chivalry—Ancient and Modern

The vows of the Order of Sir Galahad center around great virtues. One of these is chivalry. Surely before a boy promises to exercise the quality of chivalry he will want to know what the word means and how to practice it. Many virtues are what we may call interlocking qualities. Truth, for example, involves courage; just as purity also means exercising bravery. When we keep one commandment we find ourselves happily exercised in keeping several others, and this means that the holy man is the whole man. Holiness is wholeness. You can't

be good in just one direction. It is specially so with chivalry, for this virtue seems to relate other good qualities together into unselfish service. Being helpful, obedient, true, and being pure and of service are all parts of the chivalrous character.

It helps, however, to define our wishes. To learn what we want and to solidify our dreams into definite ideals gives point to every day. "Life must be both vision and program. A man with only a vision is a visionary; a man with only a program is a drudge; but the man with both vision and program may be a conqueror." And so if we get a vision and program in these definite and attainable virtues, which we vow to follow when we join the Order, we shall be all the more likely to succeed as modern knights in daily life.

Long ago chivalry centered about life on horseback. It is only in our day that the common man, the pedestrian, is coming into his own. And that time has not wholly arrived. In the old days, perhaps 800 A. D., people thought that the minority, the exceptional folk who rode on horseback, had special rights and deserved a special code. The French word for horse is *cheval*, and the behavior that the horseman should develop was called chivalry. Some one has said that the earliest hero was a man who fought, and then he fought and loved, and next he fought and loved and prayed, and last he fought and loved and prayed and sang. Probably these four activities developed differently in different parts of the old world. We know that the Troubadours sang about the fights, the wooings, and the crusades of all the men who rode over the world on their prancing steeds. Often they were cruel, sometimes they were passionate, sometimes, as we would say, narrow-minded, but always the pages and the squires and the knights held aloft the code of chivalry. That meant to defend the weak, to punish injustice, to honor women and to serve God. We must remember that though the code of chivalry applied to a small number, the right to be a knight was not inherited

but always was by each horseman achieved. The true and ancient chivalry, therefore, demonstrates that not on birth or material fortune but on fine intent, hardened into noble deeds, rests the quality which is one of the basic principles in The Order of Sir Galahad. If you read in this volume the life of that peerless knight, without fear and without reproach, you will get a glistening picture of chivalry ancient or modern,—the happy warrior that every one of us should wish to be.

Chivalry is an unselfish refinement of other virtues more than a quality all by itself. A boy can be courageous and not be chivalrous; he can be pure and at the same time be thoughtless of the rights of others. The chivalrous person is one who adds to his bravery a love of saving others and who expands his purity into a burning protection of all weak, offended folk. The chivalrous boy can say with St. Paul: "Who is offended, and I burn not." And so it is necessary that in this Order which seeks to develop the best sort of Christian boyhood and young manhood, chivalry, the brave, unselfish devotion to big interests, should rank high as motive and method. Of course, all that we are saying can apply to girls as well as boys, and by speaking of the duties of boys we do not call them exclusively theirs.

Every day we can read about or see splendid examples of chivalry. In the newspaper we should seek not accounts of sordid or worldly misdoings, but great themes of nations in the struggle of development and men leaping upward in noble deeds. Here is a boy, twelve years old, one of a crowded, happy group. They play about the beach. Our boy sees some playmate struggling beyond his depth. In he rushes. Out he strikes and saves the drowning friend. This is bravery and physical prowess engentled with chivalry.

But opportunities to be splendid all in a minute come but rarely. If we wait for such chances to do one big heroic deed we shall not win our spurs.

Our virtues grow by mass formation—agglomeration, if you don't mind that big word. The ponderous boulder of impregnable courage is made up of pebbles of inconspicuous bravery. The bulwark of truth that will not give against the unexpected blows of falsity is the resultant of little grains of daily honesty. We cannot be careless in small things and dominant in great ones. Just as genius is the capacity to take pains, so every virtue is the resultant of inconspicuous conquests that become habitual. Being kind to one's mother is a case of chivalry. Jumping up and offering to do some unrequired favor in the family is chivalry. Bearing other people's burdens, standing up straight and smiling under the heavy load with never a thought of reward, is chivalry. Helping lame dogs over stiles, leading blind men across the crowded street, kicking a board with a nail in it out of the path, tearing up an indecent picture, killing by forgetfulness a bad story, writing a letter to say you're sorry when a friend is in trouble, visiting some one who is ill, giving up your seat in the street car,—all these and a hundred other things are cases where we can exercise in small, unrecorded ways the little daily deeds that make up the chivalrous boy and man.

It must have been a fine thing to be a knight in olden days,—in glistening armour to ride out across the world, all aglow with consecrated fervour to right wrongs and to seek for noble adventure. Life today is just as full of romance and high emprise as ever it was. Our towns and cities need pages, squires and knights as never before. If we add to our truth-telling a love of truth and a defence of it; if we add to our personal purity a fighting desire to make it the privilege of all; if we are not content merely to be good but to love righteousness and hate iniquity; if we cast aside our personal convenience for the sake of making what we know to be good for ourselves the heritage of all; then we, too, shall be happy warriors and the world will be cleaner and sweeter because of our chivalry.

CHAPTER IV

STARTING THE ORDER OF SIR GALAHAD IN A PARISH

Section 1. Some Starting Points.
Section 2. A Word to the Clergy.
Section 3. Suggestions for Directors.
Section 4. Points for the Court Committee.
Section 5. How to Use the Manual.

CHAPTER IV

Starting the Order of Sir Galahad in a Parish

Section 1. Some Starting Points

THE PARENTS

A good way to start is to meet first the parents of prospective members, for the purpose of setting before them the aims of the Order and the means by which it is proposed to realize these aims.

Tell the parents at the outset that the Church is deeply interested in the boys. Explain the nature of the Order into which the boys will be invited to come, its program running through eleven years and over, its indoor features and its outdoor features, especially the camp, the success the Order has had in keeping large numbers of boys close to the Church through the perilous days of restless youth, its close connection with the Church, and its splendid contribution to character through the high ideals that are made operative by the agency of the Order.

All this will appeal to parents and they will say: "Splendid! That is exactly what we want for our boys. Go ahead and we will back you in every way we can." Nothing can be of greater service than a backing from parents, and nothing will indirectly contribute more to the success of a Court of the Order than just that.

THE BOYS

In the next place, get together a group of boys and talk over possibilities.* Give an evening to the conference. Discuss *pros* and *cons* of different organizations. Draw out a full expression of opinion;

*See "First Meeting," page 21, in the official "Handbook for Scoutmasters," for valuable suggestions.

explain, as the discussion proceeds, that there is one organization fitted especially for boys of the Episcopal Church that will take care of a whole parish full of boys at the same time; and make them enthusiastic by giving to the respective groups, into which they may be divided, a fixed place in the special scheme under consideration.

Tell the boys how this organization, The Order of Sir Galahad, has been quietly working in the Church since 1896 and has had since that time steady growth, purely on its own merits, as an Order applicable to all sorts of boys and all sorts of parishes, east, west, north and south,—an Order that grips the interest of boys because its program is so rich, varied and compelling. Call attention to the regalia, pins, banners, flags; plans for summer; plans for winter; uniforms; and the semi-secret character of the Order, the Initiations and the Vows.

THE CHARTER

When the whole subject has been considered carefully and the boys understand pretty well what it is all about, let them vote to ask for a Charter to institute in their parish a Court of The Order of Sir Galahad.

Write to headquarters, to the Supreme Director and Council of The Order of Sir Galahad, for an application blank; fill out and return it with the enrollment fee.

A charter will then be issued, with the understanding that it shall remain in force so long as the conditions stated therein are complied with. If not complied with, the charter automatically becomes void and the right to use the appellation *The Order of Sir Galahad* is forfeited.

THE NEXT STEPS

Elect, or have the Rector arbitrarily appoint, a presiding officer to serve for one year. This presiding officer should be chosen from the body of Knights and should be crowned King according to the ritual

in this Manual. He and others can proceed to initiate Knights, Esquires, Pages and Lads, after due preparation has been made for initiation into these respective Degrees. A small collection of regalia obtained from headquarters or made locally, and other items of equipment should be supplied beforehand. This gives reality to the preparation and appeals to the imagination.

Getting ready awakens a great deal of interest, and it is well to be in no hurry to get through with the preparatory stages. Preparation creates a wholesome suspense and arouses anticipation.

FOLLOW THIS MANUAL

In taking the successive steps follow this Manual for Leaders.* Your attention is called especially to the Tribunal as the first step in the creation of membership. Then, after a week or more has elapsed, hold the Vigils. Follow these, after another interval of a week or so, with the Initiations themselves. Each Degree has its own appropriate Initiation.

HELPERS

Do not try to do everything yourself. Create a Court Committee.† Begin the work with a long look ahead and with the determination to make a go of it. Pains and persistence will conquer anything. Impress your helpers with the importance of what is being done,—its importance to the boys and its importance to the parish,—and get them committed to a steadfast co-operation. Choose the best men you can get; not every man is fitted for the job. Be sure to read Section 3 of this chapter,—Suggestions for Directors.

THE CLERGY

A Special Section‡ has been prepared for the Clergy, which they are strongly advised to read

*See Section 5, "How to Use the Manual."
†See Section 4.
‡See Section 2.

carefully. In this will be found some points that ought to be borne in mind and followed so far as local conditions permit.

Other chapters in the Manual ought to be familiar to the Clergy also, even though they may not take an active part in the actual administration of the local Court of the Order. Possibilities of very great moment are involved in this scheme for boy training, and the more the Clergy know about the plans the more likely it is that these possibilities will become actualities.

LEADERS

Just as there is a Section for the Clergy in the Manual, so also is there a special Section for Leaders* where many practical points are suggested that it will be worth while to follow. Leaders should read this chapter and all other chapters. They will be much better qualified for their task by so doing.

Section 2. A Word to the Clergy

We hope you are going to look through this Manual, then sit down and *really read it.* Within these pages is outlined something entirely different from what one generally thinks of as a boys' club.

THE BOY'S SPIRITUAL LIFE

The boy's spiritual life is deeper and truer than we appreciate. The fact is that we have not begun to take advantage of the boy's openness of heart, just as we have failed to take advantage of his feeling of awe, his sense of wonder, his love of the heroic. A good way to get at or develop a boy's spiritual life is to associate his Church relationships with his natural instincts and interests. Here is where The Order of Sir Galahad offers help.

THE CHURCH AND CHIVALRY

With the ancient days of chivalry as a background, with its emphasis upon the place of the Church in

*See Section 3.

the life of Knighthood, it becomes an easy and natural course to build into a club program all that stands for loyalty to the Church. The boy consents and indeed approves. He allows his life to become centered in the life of the Church, because only so can he fully enter into the spirit of chivalry. The Church and Chivalry win together. Think of the opportunity of making the Church vital by arousing the boy's interest in chivalry!

But that is not all. Having assumed that the Church is to play a natural part in the organization of the Order, one proceeds to apply it in all sorts of ways to draw out and to develop the boy's spiritual life. Look up the chapters on Initiations* and Rituals.† What strikes one at once? Is it not this—the note of worship, the attempt to get at the boy's deeper nature through silence, prayer, music, ritual, as well as by surrounding him with the sacred symbolism of the Church itself?

The Rector and Initiations

Participate in the annual Initiations of the boys. Make yourself a necessary part of the Degree Team. Magnify the opportunity that the Vigil presents.‡ Seize upon the privilege of personal contact that the quiet talk with the Rector gives. Learn to pray in the language of boys.** Add to the Degree Teams' desire for seriousness and solemnity your own deeper experiences and appreciations. You will find in these initiatory proceedings an atmosphere that invites your best witness for Christ and creates a receptive attitude of mind in the boy.

Coronation in the Church

Then there is the Coronation.†† Give it a place in the Sunday program. Realize, if there are objections to its propriety in the church, that it is a pageant.

*See Chapter XI.
†See Chapter XII.
‡See Chapter X.
**See Chapter VII.
††See Chapter VIII.

Assume what is true of all boy life,—that boys love to do things together, that pageantry appeals to the emotions, and that it is an avenue of approach to the boy through awe and wonder. The difficulty presented by our official Sunday services may be that they are framed for adult worship only. If boys are to grow naturally into an appreciation of adult worship, the spirit of worship must grip them in connection with services especially adapted to a boy's understanding and interests, such for example as the Coronation.

AN OPEN DOOR

The ancient days of chivalry were spoken of as a background that enables us to relate the Church to the life and interests of the boy. We cannot emphasize too often that The Order of Sir Galahad may be made the means to this end. It has the background—all that is needed is the Rector's interest and appreciation of its possibilities as the open door into a boy's life.

HOLY COMMUNION—THE QUEST OF THE HOLY GRAIL

Take the Holy Communion for example. What an opportunity to link it up with the Quest of the Holy Grail! And that, too, right along the line of the boy's interest.* Naturally he wants the experience of the Quest of the Holy Grail. All boy life desires to live over the experiences of its heroes. What sermons or addresses might be given to boys by a Rector saturated with the traditions, and aroused to their symbolic meaning in the light of the service of the Holy Communion. Always, everywhere, the Rector is facing the problem of regular attendance of boys at the service of Holy Communion. Boys are presented for confirmation and then they disappear. The Order of Sir Galahad fosters Corporate Communions. Boys will come as a group and love to come as a group where there is not the stimulus to come alone.

*See Chapter VI, Section 2.

THE PLUS SIGN

The Order of Sir Galahad is not *merely* a boys' club but a boys' club with a big plus sign after it, the plus sign representing all that the Order may become to the Church and to the life of the boy. In the hands of an indifferent Director a Court of this Order may tend to become merely a boys' club; but, under the leadership of a man who sees in *every* boy a future staunch Christian Churchman, and in *some* boys ministers of the Gospel, The Order of Sir Galahad offers great possibilities for the strengthening of the Church through an increase in its manhood.

Section 3. Suggestions for Directors

What we have in mind in this section is to gather together suggestions that will be of value to Directors in establishing Courts of the Order as well as in guiding their Courts along lines that are characteristic of The Order of Sir Galahad. Not all that is suggested here is meant to be put into effect at one time; neither should a Director feel that he must adopt all that is suggested. Rather it is meant to be a treasury upon which he may draw at will.

LEADERS

The problem of securing Leaders is one that every organization for boys must solve. Naturally a new Court faces this difficulty at once. The secret of success is to begin small. Secure your Leaders by personal approach. The greatest mistake you can make in this respect is to appeal for Leaders through the Rectors' notices on Sunday. Often enough those volunteer whom you cannot use to the best advantage; yet, having called for volunteers, you are forced to accept them. A better plan is to consult with the Rector about possible Leaders and then *go out and get them.*

The real Leaders who should be responsible for carrying out the year's program ought to be recruited from the body of Knights. The Counselors

whom you have hand-picked are most useful as chairmen of the several departments of work. Their committees should be composed of Knights, who will see that the programs for Knights, Esquires, Pages and Lads are carried through.

DEGREE CABINETS

Of great value are the Degree Cabinets. There may be one for each Degree, composed of six members of the Degree. They form an advisory body that will give you the best suggestions which you can secure for the year's program within their Degree. Through them you discover whatever may be wrong with your program and learn how best to suit it to the boys' interests.

Equally important is their value as Leaders within their own Degree. Make them responsible for carrying out their program; delegate your authority as far as possible to them. In all group games make them the leaders or captains.

PROGRAM PROMOTERS

The Knights with a Counselor as chairman may be made responsible for the programs. If possible, have eight Knights and a Counselor for each Degree, so that two Knights working together may be responsible each week of the month throughout the year. Their duty is to plan the program for their evenings; to secure all necessary material, and to be on hand well in advance of the boys. Give these Knights, however, the realization that the boys' Cabinet is carrying out the program, while they are there in an advisory capacity, ready to take charge the moment the Cabinet falls down or the boys get beyond control.

The essential value of this detailed organization is that in a few years your Court will not have to seek Leaders outside; you will have developed the best sort of Leaders right within your organized boy life. Look ahead, then, when the problem of finding Leaders seems your most difficult task.

MEETINGS

Outline your winter's program during the summer. The boys respond to the knowledge that the plan for the year has been carefully thought out. *Be prepared* is a fine motto for Scouts; it is essential for Court Directors.

Whatever your year's program is, have it printed. The cost is easily met by charging a minimum price to cover printing.

Always hold your meetings for any particular Degree on the same night each week. For instance, let all Degrees know that the first Monday is a Full Conclave, with "eats"; that all other Mondays in the month are Pages' meetings, that all Tuesdays are Esquires' meetings, and so forth. Meetings of the Lads ought to be in the afternoon.

ATTENDANCE

Maintain a record of attendance. Insist that dues be paid monthly at the Full Conclave. Failure to pay dues on time, or irregularity of attendance, ought at once to bring a loss of privileges. Discipline of this nature will never lose you the boys worth having.

MONTHLY SUPPERS

Monthly suppers for Pages and Esquires, followed by a program, appeal to boys. The cost may be covered by a charge for supper.

The business of the Court is best transacted at a business supper for Knights and Counselors once a month. This enables the fellows to get away by eight for other engagements. Make these meetings short and snappy, providing an interesting ten-minute speaker, followed by discussion, or making your supper committee responsible for a novel program.

In your printed program name the chairman of the supper committee and assign him a committee taken alphabetically from the list of Counselors and

Knights. This insures every member's getting a chance and promotes the keenest rivalry.

GALAHAD MOTHERS

Solve the problem of service at your suppers by organizing the Galahad Mothers.* These are mothers of members with one as chairman (possibly a group of six), who take charge and solicit contributions of food and delicacies for the larger banquets. The chairman of Galahad Mothers appoints sub-chairmen from her group to take charge of the smaller suppers, each sub-chairman being free to choose her own committee from the mothers of Pages or Esquires, according as either is having the supper. There is no better way of enlarging the interest of the home in the work among boys.

ON TIME

All meetings should begin on time. Arrange your meetings so that a good feature comes first, from which you exclude tardy members. Your problem of tardiness will thus solve itself.

Impress upon your Leaders that punctuality and thorough preparation previous to the meetings are absolutely necessary. Point out to your Leaders that the best way to secure and to maintain control of the meetings is to be on hand fifteen minutes before the first boy. Never let the parish house be opened until the Leader arrives and preparations are completed.

As Director, keep ahead of your program by at least a week. A postal to the chairman of next week's program, sent out the week previous, is of the greatest value.

HELPFUL HINTS

1. Let the boys run their own meetings. One of the greatest mistakes that Leaders make is to delegate their authority to others and then forget that they have done so by appearing

*See Chapter V, Section 3.

to run the meetings themselves. Learn to keep in the background.

2. Create Leaders in all Degrees. Keep this always in mind, if you expect to have Leaders later.
3. Share the work. Direct and advise, but expect that the work is to be done by the boys. Part of the fun from the boys' standpoint is to put through a good job.
4. Insist that Leaders be punctual. Meetings are often wrecked through lack of punctuality.
5. Appear and disappear. Do not stick around! Plan well, prime your Leaders through a Leaders' class, get next week's program going this week, at your desk, over the telephone, by personal interview, by letter; then expect your Leaders to be in their places ahead of time and carry it through. Look in on the meeting some time after it is under way, but get out again before it is over. Otherwise your Leaders may shirk. They will not be on time if they know you are sure to be there to start things. Put the responsibility on *them*.
6. Distribute the work as well as the honors.
7. Be firm. Boys like it. They will "work" you if they size you up as "easy." A decision once made ought not to be revoked except under real cause.
8. Make the club a privilege. Dues and attendance are related to "eats" and banquets. Prefer to lose a track-meet by running a boy in good standing rather than a crack runner who seldom attends.
9. Be fair. Have no favorites. Naturally you will like some boys more than others, but the place to show it is not in a meeting of boys.
10. Keep smiling! Never be angry. Whatever a boy does, keep your temper. Otherwise your control is gone.
11. Be ready to try anything once, but put it on the boys to carry through the suggestion.

12. Be a teacher in the Church School and a member of the choir, too, if at all possible, if you are a leader among boys. Thus you can link up Sunday with your weekday contact with the boys.
13. Maintain records of your members—name, address, age, initiation, characteristics, etc.
14. A Point System with awards at the annual banquet is of interest to boys, and enables you to keep tabs on the boys' development.*
15. Work into your Point System references to the Bible, the Prayer Book, the Galahad tradition, and the history of the nation.
16. Visit the homes of your boys. Know the parents. Aim to have supper with each boy in his home. He will invite you if you give him half a chance.
17. Remember your boys on their birthdays with a card or a personal letter of greeting if possible; all ways that show your interest have their effect in winning the friendship of your boys.
18. Take your boys to the Holy Communion. It is remarkable what may be accomplished in a year's time if you make your Communion every Sunday at eight and get a different boy to go with you each time. There are fifty-two Sundays; think of the personal contact with fifty-two boys.
19. Take a continuous interest in each boy's school work. A Leader can do much to keep a boy in school and awaken in him a desire to make college. One of many ways to awaken in him a desire to go to college is to plan pilgrimages or hikes to your college, view the library, get tickets to the less important games, name your teams within Degrees by colleges, persuade a college player to give a talk on football tactics, or on the big game.
20. Find time to walk and talk with your boys, and use these occasions to arouse ambitions for

*See Chapter XX.

college. Suggest and advise a vocation. Mention the ministry if the boy shows promise.

21. Remember that the Y. M. C. A. is ready to co-operate with you. See the Secretary and arrange for the use of the gymnasium and tank. The Y. M. C. A. wishes to have the community make use of its facilities.
22. Hold athletic and intellectual meets with other boys' organizations in your community. Such contests will develop Court spirit and loyalty to the Order.

Section 4. Points for the Court Committee

The Court Committee is a body of three young men appointed by the Rector from the Vestry, the Men's Club, or the Degree of Counselors. The chairman and executive of this body of three is the Director of the Court, who in some cases may be the Rector of the Parish, in others the Assistant, or in still others, a leading Counselor of the Line.

The Court Committee with a Director at their head are the four persons responsible for the welfare and development of the Court. It is their duty to see that the Court is kept not only alive but vigorously alive, year after year, as an established institution of the Parish.

Speaking in terms of explicit duties the Court Committee may be expected:

1. To relieve the Rector of the responsibility of carrying on the boys' work in the Parish.
2. To act as the connecting link between Headquarters and the Court; also between the Vestry and the boys of the Parish.
3. To act as the executive and judicial body of the Court.
4. To supervise the raising of funds and the control of finances.
5. To act as the custodian of Court property.
6. To give constant and encouraging support.
7. To promote and make possible a Court Camp.

8. To assume active direction of the Court when there is no Director.
9. To serve as the local Committee if there is a Scout troop in the Parish.
10. To make the Parish sympathetic with the whole Boys' Work program and responsive to its needs.

Section 5. How to Use the Manual

This Galahad Manual for Leaders should be used with such adaptations and modifications as local conditions require.

Small Courts and Courts just getting under way will find it convenient to use a minimum of the Ritual, following possibly a condensed form. Larger and well-established Courts will drift gradually toward the fuller use as set forth in detail.

There is no desire to fit all Courts into the same mould. It is intended rather to give each the freedom to use what it can and to reject what it cannot use.

It is well at first to go slowly and not attempt to do all or to use everything that is here suggested.

Start simply, build securely, and, in course of time, it will be found that what the Manual contains will probably be none too much for the full expression of the life of a mature, well-developed organization.

CHAPTER V

GETTING TOGETHER

Section 1. The Annual Banquet.

Section 2. Banquets for Fathers and Sons and Mothers and Sons.

Section 3. A Band of Galahad Mothers.

Section 4. Co-operation Between the Boys and the Girls of the Parish.

Section 5. The Family Pew.

Section 6. Corporate Communions of Fathers and Sons and Mothers and Sons.

CHAPTER V

Getting Together

Section 1. The Annual Banquet

HOW TO PLAN AND EXECUTE IT

The Annual Banquet is one of the most telling events in the yearly program. It comes at the end of the year and brings the season's work to a close with a great display of light, color and festivity, to say nothing of the flow of oratory and the feast itself. The aim is to focus in this, the last event of the year, the Court's full glory and to send the banqueters home highly pleased and full of schemes for the future welfare of the Order.

As to the arrangements, they ought to be started in ample time. Appoint well in advance of the banquet date the following committees:

1. Executive: To co-ordinate the work of the other committees and to see that their duties are discharged and that the plans are all carried out as intended.
2. Arrangements: To determine the place, provide tables, dishes, waitresses, to issue invitations, to secure speakers and to see, after the banquet, that the properties used are returned in proper condition to their rightful places.
3. Decorations: To decorate the banquet hall and tables by the use of potted plants, flowers, crepe paper in Galahad colors, banners, flags and emblems; and to take down and put away the decorations after the banquet.

4. Food Supplies: To decide on the menu and to provide the same either through a caterer or by asking for contributions in quantity of such things as can be furnished by the boys themselves, seeing to it that the correct amount of food of the different kinds is supplied.
5. Serving: To see that the food is assembled before the banquet and made ready to be placed on the table when the banquet hour arrives. After the banquet to dispose of what is left either by gift or by auction.
6. Entertainment: To see that printed songs and a song leader are provided and that if possible an orchestra is present.
7. Program: To provide a printed menu with the names of the speakers and such other matter printed on it as may be fitting.

INVITATIONS

Talk up the banquet weeks before. See that the committee on invitations gets busy in plenty of time to make it a topic of lively discussion among the boys themselves, as well as a subject to awaken keen anticipation. With the invitation should go a card for reply.

REQUIREMENTS FOR ATTENDANCE

Admission should be by ticket. Whether the boy should pay for the ticket is an open question. If he does not pay for it, the way is open to insist upon certain requirements, namely that the yearly dues shall be paid and that the boy has good standing in the Court. As "good standing" may mean different things in different parishes, it will have to be explained what is meant in this instance. In some parishes it may mean payment of yearly dues. In others, it may mean good work in the Church School. In still others it may mean all these and attendance at Church service in addition. Or it may mean just

ordinary interest in and loyalty to the Order. But, whatever it means, see that only those in good standing are permitted to come, if the tickets are issued without charge.

If, on the other hand, the tickets are paid for, it is not quite so easy to exact these requirements; but over against that is the gain which comes from the experience which the boy has in working for or in saving the money that the banquet ticket costs him. It may be more wholesome for the boy to earn the money and pay for his ticket than it is for him to receive it as a gift. If he does pay for it the problem of financing the banquet becomes simpler and easier. One more word might be said and that is this: If the banquet is made particularly inviting to the boys and held up before them as something especially desirable, with the intention to make it so, it would be possible not only to get them to pay for the tickets, but also to get them to conform to the various requirements as set down above.

Rounding Up the Older Boys

In spite of every effort made to prevent it, a few of the older boys may lose connection with the Court during the year. This is the time to get them back. The chances are that, having come and having shared once more the pleasures of Court fellowship through old friends met and old times talked over, they will renew their interest and come again into the life of the Order, stronger in their appreciation of all that it means. Go through the lists, then, pretty carefully, and send invitations to all the old boys. Follow up the formal invitations with a personal note, if necessary, or better still a personal call. The Church cannot afford to lose even one boy if any attention within reason will win and hold him.

Boys from Other Parishes

If the banquet makes an impression upon the old boys returning and helps to make them active, it

will also make an impression upon the boys from other organizations that are just getting under way or, having gotten under way, are losing heart for some reason or other. Invite a few such boys for the good it will do them. Thus the banquet becomes a missionary agent, which bolsters up and puts zeal into a neighboring Court.

THE VESTRY

By all means get hold of the Vestry. It may be difficult to get them to come, but nevertheless see that some of the best seats are reserved for the officials of the parish. If possible, have them occupied. There is a chance here to do some missionary work; for probably the Vestry will not take much stock in this boys' work business until they see it well on the way to success. They must be converted. They must become boys again and mingle with the boys if they want to get the boys. It would be interesting to know what the ordinary boy thinks about the Vestry. It is pretty clear what the ordinary Vestry thinks of the boy. *Get together* is a good motto for both Vestry and boys. The banquet is an excellent place to bring about this "get-together."

REGALIA

Let the boys come in their regalia. Color and character are added to the occasion when they are worn. It is a sure-enough Galahad banquet if the arm-bands of the Lads, the collars of the Pages, the scarfs of the Esquires, the capes of the Knights and the sashes of the Counselors of the Line are in evidence. Regalia impart to the occasion an air of importance that boys like.

FINANCING THE BANQUET

If the food is contributed the cost is restricted to ice cream, sweets and possibly one or two other items that cannot be provided by the boys themselves. The money to pay for this may be raised by passing the hat among a few interested men and

women who like to see the boys have a good time and who believe that money spent on the boys is well spent.

If all the food is to be paid for, it will be necessary not only to pass the hat, but also to draw on the treasury of the Court, which may have been provided with funds to meet a demand like this by an entertainment of some sort given by the boys themselves. It ought to be pretty clear that the money is in sight before the plans are much elaborated. It is bad business to carry a banquet through and then try to get the money afterwards. Know beforehand how much you are going to have to spend and where it is coming from. If the boys pay for their tickets, the matter of finance is practically taken care of.

THE MENU

The menu need not be elaborate nor abundant. Many of the boys will have had their supper before coming to the banquet. A menu such as this would do very well:

Grape Fruit

Cold Ham Scalloped Potatoes

Rolls

Cocoa

Ice Cream Cake

SUPERVISION

Supervision must be exercised. In the first place the boys, especially the younger ones, should be told to come with clean hands and faces and spruced up a bit,—just "in from the street" will not do. It will be of advantage to distribute older boys and men among the younger boys as a means of insuring good order and good manners. There will be less temptation to be boisterous and to throw spare food about if Counselors are interspersed among the boys. Remember the Scout motto, *Be Prepared*.

THE SPEECHES

The speeches offer an opportunity worthy of time and thought and effort in the search for telling speakers. Boys like to hear good speeches but neither too many of them nor too long. This is for more than one boy a susceptible moment, when the speaker has them in his power. He must be a man who knows how to talk to boys, a man, too, who has something to say worth their hearing. Beyond that, a man of standing in the community, as the mayor, a member of the legislature or of Congress, or a man of achievement, as a leading manufacturer or business man, a live missionary, or some one in the public eye, will give the occasion importance, if he realizes the importance of it himself from the educational point of view. The main speaker would be worth spending money to get, if he cannot be got for nothing. He should be had, however, for the intrinsic value of what he will say, not merely for the amusement he can furnish.

There must not be too many speeches. Yet it is worth while to hear a few sentences from the Rector, occasionally to hear a word from a visiting member of the Order, usually to hear from a member of the Vestry with a big heart for boys, and almost always from one or more representatives of the boys themselves. To tell what the motto of his Degree means to him often gives a boy an opportunity to say something of value to the Director as well as to his fellows.

FINALLY

The Annual Banquet may be, for many a boy who attends, a highwater mark in his experience. It may strike a note in his life that will go on reverberating until he finds himself in college as a result, possibly later in the ministry. The speeches may determine the career of more than one boy, and all the boys will derive good from the atmosphere of fine fellowship sure to prevail on such an occasion.

Therefore take the banquet seriously and put a

lot into it. The boys will get a great deal out of it. The parish will profit by it and the local unit of The Order of Sir Galahad will gain an impulse that will carry all through the next year.

Have a banquet!

Section 2. Banquets for Fathers and Sons and Mothers and Sons

A Fathers and Sons' Banquet

At the beginning of the Court year in November, it is well to start off with a Fathers and Son's Banquet. To make it a success, begin a month in advance. Appoint committees,* send out invitations and make sure that all details outlined as necessary steps in preparing the Annual Banquet are attended to.

One thing is imperative in the Fathers and Sons' banquet that does not apply to the Annual Banquet, namely, getting a father for every boy and a boy for every father. In other words, the guest unit is not one but two—a man and a boy; father and son if possible, but failing that, a man for each boy, and a boy for each man. They may even be strangers. When the time arrives to take places at the table, fathers and sons march in together. To bring about this arrangement, it will be necessary to see a good many fathers, write a good many letters, and interview a good many boys, in order to make sure at the last that each man knows the name of his boy (if he is not his own son), and that each boy knows the corresponding fact about the man with whom he is to be.

A Fathers and Sons' banquet, with men and boys carefully paired as described above, will go off finely if other details are carried out, especially details which have to do with the speaking. The toast master should be well primed. He should be taught beforehand how to introduce the speakers, by some one who himself knows how, and what anecdotes to use: and the speakers—boys and men—should themselves

*See preceding Section.

have some little coaching, especially the boys, in the parts they have to play. It is always interesting to have some speaker tell a story,—the Galahad story, St. George and the Dragon, or some equally thrilling tale of the days of chivalry. If possible include in the list of speakers a man prominent in athletics, the mayor of the city, a prominent school teacher, also a father and a son, as well as the Rector of the parish, a member of the Vestry, and others who are interested in boy welfare.

A Mothers and Sons' Banquet

A banquet for the mothers arranged and served by the boys would be an interesting occasion for both mothers and sons. The mothers would greatly enjoy the fun of it all, besides the very pleasant break in the routine of serving meals, while the boys might learn a few things that would help them to understand a little better the mothers' side of the household.

Oversight by some competent person is necessary if the banquet is to be a creditable affair. Attempted by the boys alone, disaster would almost inevitably follow. Some one must help the boys. Here comes in an opportunity for fathers to be of service in the matter of directing oversight.

A Mothers' Banquet arranged and executed by the boys under direction is an interesting possibility, and ought to give to all concerned a very happy evening.

Put a Mothers and Sons' Banquet in the program as one of the big things of the year.

Too often there is cleavage between the Church and the home, the home and the boys. By drawing fathers and mothers to the Church with their boys, that gap is closed. As a result the home benefits, the boy benefits, likewise the Church. The welfare of the boy is closely bound up with the welfare of the family. The Church, by promoting the welfare of each, promotes the welfare of both.

Section 3. A Band of Galahad Mothers

The mothers of the boys can and should be formed into a band for all sorts of co-operating service. They like to help and they like the idea, also, of being referred to and known as the Galahad Mothers.

The Director of the Court will take the first step towards bringing about this organization by asking them to meet to talk over plans. He will outline the work, he will arouse their interest. He will get them to organize as an auxiliary, not to raise money but to lend a hand in some of the various phases of Court life.

Take the banquet. No one can do better than they the work of soliciting, preparing and serving the food. They know exactly how to go at it. They know the desirable makes of salads, cold and hot dishes, and how much to put on of each kind. They know the appetites of boys. They are too wise ever to be found wanting in the quantity of food needed. They know the art of holding resources in reserve. There is always enough when the mothers do the planning.

During the year there are gatherings besides the banquet when refreshments are an attractive feature, even "slight refreshments" as one boy expressed it. Here also the mothers are indispensable. It is only necessary to turn to them with a request and certain of them immediately respond.

Another important service that the mothers can render is that of assistance in the making of regalia, banners and emblems. It is possible for the mothers at regular weekly or monthly meetings to give their entire time to the task. They can provide the material, do the cutting and making and so save a considerable sum. Not only is this a financial gain but it serves to create a broader interest in the organization itself. The mothers are not merely spectators, they are co-operators. It is very desirable to encourage participation in this way.

In addition to all this, it is fine to have them not only as helpers but as mothers. They give a

certain tone to a gathering. The boys see their mothers in a new light and the mothers their boys. The Court background is greatly broadened by their presence and the Order is immensely benefited.

Section 4. Co-operation Between the Boys and the Girls of the Parish

Just as the mothers may be organized to serve the interests of the boys, so also may the girlhood of the parish be utilized to good advantage.

The girls may be organized into an auxiliary with the definite purpose of aiding the boys in such ways as are possible. They may have work meetings to cut out and make regalia and banners, thus saving the Court considerable money. They may serve as waitresses on the occasion of the Annual Banquet* and the Fathers and Sons' Banquet. They may even assume the entire responsibility of preparing and serving the Mothers and Sons' Banquet. At the time of the yearly play† the girls will be glad to take charge of providing and selling candy and so make a very substantial contribution to the total proceeds. They will also feel especially honored if they are invited to take part in the play itself. In other ways, as opportunities arise, the girls will stand ready to back the boys. Care should be taken to encourage the boys to appreciate and to express their appreciation of the many services rendered by the girls and women of the parish.

With a companion Order‡ established for the girls of the parish, co-operation between the boys and girls finds enlarged expression. As soon as the two Orders are on an equal footing in the parish, the spirit of give and take is encouraged. Friendly relationships between the boys' and the girls' organizations are established. Even a wholesome spirit of rivalry and competition, under careful supervision, may work no harm.

*See Sections 1, 2 and 3.
†See Chapter XIX.
‡See Appendix.

The members of the girls' Order will perform the same services, as suggested above, but the boys will also find opportunities to be of service to the girls. Much fun will result when the boys serve as waiters at the girls' banquet. One group of fun-loving boys, who had been invited to serve as waiters, surprised the girls by appearing in costume, blacked up, and purporting to represent the best caterer of the town.

To match the contribution which the girls have made to their play, the boys will devise some means of making money for the girls, possibly handling the program and securing advertisements. They will also take the male parts in the girls' play. Perhaps they will plan an entertainment or party when the girls are the guests of honor, as a concrete way of expressing their appreciation for all that the girls have done for them.

Far better that the boys should be taught to give service than that they should be allowed selfishly to receive all that is done for them and never be called upon to reciprocate! And through it all normal, friendly ties will be established between the boys and the girls of the parish. They will meet on common ground in the parish house, which will be the scene of many happy occasions. Carefully chaperoned dances in the parish house are far safer than the questionable dance halls of our cities. Hikes and picnics offer opportunities for boys and girls to get together in happy comradeship. The parish Camp affords a place for the girls as well as for the boys, and the traditions of the camp will be shared and cherished by the boys and girls alike.

And in this interchange of courtesies no less than three of the five Vows of the Order will find expression—Helpfulness, Chivalry, Service. The reaction on the boys themselves will be far more beneficial if they are given opportunities to serve rather than that they should be allowed merely to receive the service always so gladly rendered by the women and girls of the parish.

Section 5. The Family Pew

In order that the Church may more surely draw together and hold the boys and their parents, The Order of Sir Galahad would encourage Courts to assemble their members with mothers, fathers, and others of the family for special occasions of worship. Christmas, Easter and other days sacred to families are occasions when it would be possible easily to persuade the boys to attend a special service and to be seen in the family pew with their fathers and mothers.

One service of local interest would naturally be the Fathers and Sons' Service, which ordinarily would come late in the autumn when the work of the Court is getting under way and it is necessary to draw together the fathers and their sons for the purpose of putting before them once more the seriousness of the aim underlying all the work that is done in behalf of the boys and young men of the parish.

No greater service can be rendered to the boys whom the Church is endeavoring to influence than that of building up within them a body of memories associated with their parents, which will be a source of joy and strength to them as long as they live, and in addition will put a moral prop under their lives, that will be of definite service through the trying days ahead of every vigorous boy well on the way to manhood.

Section 6. Corporate Communions of Fathers and Sons and Mothers and Sons

It is a simple matter to interest fathers and mothers (at least some of them) in a Corporate Communion with their boys.

A CORPORATE COMMUNION FOR FATHERS AND SONS

Such a service for fathers and sons would prove stimulating alike to the boys and their fathers, especially if the prayers provided in this Manual

for fathers and for their sons were used,* and an address suited especially to the occasion were made by the Rector of the parish.

After service a breakfast in the parish house would give the Rector a fine chance to see his boys and their fathers together and perhaps give to them a message more intimate in character.

A CORPORATE COMMUNION FOR MOTHERS AND SONS

If fathers and sons can be assembled, it ought to be an easy matter to assemble mothers and sons for a Corporate Communion service at an early morning hour.

At this service prayers prepared for mothers and their boys should be used† and an address made, suited to the occasion. Here again breakfast may well be served in the parish house and occasion taken to stress the importance of maintaining the relationships that keep boys loyal to their mothers and mothers devoted to the moral and spiritual needs of their sons. A day especially appropriate for the Corporate Communion of mothers and sons would be Mothers' Day, the second Sunday in May.

*See Chapter VI, Section 3; Chapter VII, Section 6.
†See Chapter VI, Section 4; Chapter VII, Section 6.

FORTH TO THE QUEST

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The Galahad Quest

A Guide for the Galahad Boy Who Fares Forth

to

Learn to Do His Duty

Based on "My duty towards God" and "My duty towards my Neighbor" as given in the Church Catechism

A Two-fold Quest

First, it is a quest God-ward, —a quest in the interest of religion. It has nine points. They are as follows:-

1. A Galahad Boy puts first things first: duty tells him to believe in God as the very first step in duty.
2. A Galahad Boy is steadfast: duty tells him that the fear of breaking with God should make him constant in all good things.
3. A Galahad Boy is earnest: duty tells him to love God with all his might.
4. A Galahad Boy is a Church goer: duty tells him to worship God.

5. A Galahad Boy is well mannered towards God: duty tells him to give God thanks.
6. A Galahad Boy is well anchored in his religion: duty tells him to put his whole trust in God.
7. A Galahad Boy says his prayers: duty tells him to call upon God.
8. A Galahad Boy is reverent: duty tells him to use no profane language, but to honor God's holy name and His word.
9. A Galahad Boy keeps to the upward path: duty tells him to serve God truly all the days of his life.

Second, it is a quest Manward, — a quest in the interest of right living with boys and other people. It has twelve points. They are as follows:

1. A Galahad Boy plays fair: duty tells him to treat the other fellow as he would like the other fellow to treat him.
2. A Galahad Boy is home-loving: duty tells him not only to love but to help his father and mother.
3. A Galahad Boy is law abiding: duty tells him to obey the law of the State and the law of personal authority as exercised by teachers and others.

4. A Galahad Boy is teachable: duty tells him to listen to and follow what older and wiser people have to say.
5. A Galahad Boy is courteous: duty tells him to be respectful and considerate to all alike.
6. A Galahad Boy is kind: duty tells him to hurt nobody by word or deed, nor be unkind to any living thing.
7. A Galahad Boy is trustworthy: duty tells him to be true and just in all his dealings.
8. A Galahad Boy is forgiving: duty tells him to bear no malice nor hatred in his heart.
9. A Galahad Boy is honest: duty tells him to keep his hands off what is not his.
10. A Galahad Boy is truthful: duty tells him that lying and other bad uses of the tongue are forbidden.
11. A Galahad Boy is clean: duty tells him not only to keep his own body without stain but to see that he is in no sense responsible for the stain of another.
12. A Galahad Boy is self-reliant: duty tells him not to depend upon others but to depend upon himself.

CHAPTER VI

FORMS OF SERVICE FOR SPECIAL OCCASIONS

Section 1. Suggestions for a Service of Preparation for a Corporate Communion of Older Boys.

Section 2. A Boy's Own Preparation for the Holy Communion.

Section 3. An Order for a Fathers and Sons' Service.

Section 4. Suggestions for a Boys' Service on Mothers' Day.

Section 5. An Order for a Memorial Service.

Section 6. An Order of Service for Any Occasion.

CHAPTER VI

Forms of Service for Special Occasions

Section 1. Suggestions for a Service of Preparation for a Corporate Communion of Older Boys

It is required of those who come to the Holy Communion that they shall: examine themselves, with repentance of former sins and with the intention to live a new life, have faith in God, have a thankful remembrance of Christ's death, and be in charity with all men. These requirements are laid down in the Church-Catechism and mean in simple words that there must be self-examination,—looking within with (1) repentance,—sorrow for past wrongs; (2) resolution,—determination to do better; (3) belief,—feeling sure about God; (4) thanksgiving, —telling God of one's gratitude for what he has done; (5) charity,—on good terms with the other fellow.

Let the minister bid the congregation pray silently that each of the above requirements may be fulfilled.

Let the minister then give a brief instruction upon each of these heads, following each instruction with opportunity for silent prayer:

1. *Repentance.*—Let the minister instruct the boys to go over in their minds, as they kneel, what they have done that is wrong, (*a*) in thought; (*b*) in word; (*c*) in deed; and to help them in being specific the minister might read slowly the two great Duties of the Catechism.*

   The minister will ask the boys to repeat with him the General Confession as found in the Prayer Book, after which he will pronounce the Declaration of Absolution.

*See Prayer Book.

2. *Resolution.*—The minister will remind the boys that in baptism they or their sponsors did promise and vow that they would renounce:

   1—the devil and all his works,
   2—the pomps and vanity of this wicked world,
   3—all the sinful lusts of the flesh.

   In other words, he will point out that when baptised each person resolved: (1) to give up and keep away from every evil thing; (2) to scorn all acts that defile one's own or another's body; (3) to take life seriously and live it nobly.

3. *Belief.*—The minister will then suggest that in the first of the two great Duties, the first statement is "My duty to God is to believe in Him." Then he will add, "True, that is one's first duty, for with confidence in God one will strive to keep away from everything that God does not want one to do and be. And if a boy draws close to Him, He will draw close to the boy. Out of this a friendship will come that a boy cannot get on without.

   "Belief in God is found in the Apostles' Creed. Let us repeat that Creed together, all standing."

4. *Thanksgiving.*—The minister will bid the congregation repeat together the prayer of General Thanksgiving in the Prayer Book.

5. *Charity.*—The minister here will make it clear that charity means being on good terms with everybody, not merely forgiving but forgetting, and that one must treasure up no hard feelings against another, no matter how great the reason for so doing seems to be.

Prayer of Humble Access.—Minister: "Let us all join in saying the Prayer of Humble Access found in the Communion service in the Prayer Book.

Hymn.—"Just as I am, without one plea."

After this service of self-examination, repentance, resolution, belief expressed, thanksgiving offered, charity declared, let the boys go to Him gladly and trustfully, to receive His forgiveness and His promise of guidance and help which He gives to all who come to him.

Closing Prayer.

Blessing.

Section 2. A Boy's Own Preparation for the Holy Communion

His Quest of the Holy Grail

To be used as a whole or in four parts, as follows:

Parts I, II and III Friday evening before going to bed.
Parts IV, V and VI Saturday evening.
Part VII Sunday morning before receiving.
Parts VIII and IX after receiving.

Part I

Setting the Goal

The great quest of Sir Galahad was the search he made for the Holy Grail, the Cup it is said, out of which our Lord drank at the Last Supper. No one could find or see that Cup unless qualified by a fine, pure life. In that spirit, take up your quest for the blessing which the Holy Communion brings.

Your first duty to yourself and to God, when preparing for the Holy Communion, is to take a look into your own life to see what is there of which you ought to be ashamed and of which your father and mother would be ashamed if they knew. Be honest and thorough and look your shortcomings squarely in the face. Think about their possible consequences to you and to your Church. Then pray:

A PRAYER OF SELF-EXAMINATION

Dear Father, I want to prepare myself, soul and body, for the blessing that comes to those who come to Thee in the Sacrament of the Altar. Looking in upon my life, I find faults and failings. Looking out to the life of the Master, I find light and leadership. Help me to turn away from every evil thing I see within and to turn toward the life and love of God in my Master, that in some

measure His uprightness may be mine, now and evermore, through the same, Thy Son Jesus Christ our Lord. Amen.

Part II

Clearing the Way

After looking within your own life, look up to the life of God and tell Him frankly how you feel about the wrong you have done, and to do this say slowly with all the meaning that you can put into the words, the following:

PRAYER OF CONFESSION

Almighty and most merciful Father, I know I have made mistakes; more than that, I know I have been a slacker and a quitter. I have not always done the straight thing. I have left undone what I ought to have done. I have given up doing right when I ought to have kept on. I have been thoughtless; I have been selfish. I have done wrong. Forgive me, I pray, and help me hereafter to live a clean, straight, upright life, through Jesus Christ our Lord. Amen.

Part III

Stating the Terms

Having thus been frank with God by telling Him your faults, turn to Him again and say earnestly this:

PRAYER OF RESOLVE

Solemnly and earnestly I resolve to try once more to do my best and to be my best, God being my helper. I will say my prayers

night and morning. I will read my Bible daily. I will stick to the Church through thick and thin. I will be found in good company only. I will keep my mind clean. I will keep my heart pure. I will try again to do the straight thing, through Jesus Christ our Lord. Amen.

Part IV

Keeping Alongside

God stretches out a helping hand to every boy who puts up a good fight. Take His Hand and tell Him in the following prayer that you are with Him heart and soul:

PRAYER OF CONFIDENCE

Dear God, You are always near me, I know; I want to feel that I am near You. Make real my belief, deep my trust, strong my love, manly my religion. So shall I more surely know that You are not beyond my reach and that we are close to one another, through Jesus Christ our Lord. Amen.

Part V

Onward with Joy

Every boy whose heart is right, whose mind is clear, and whose life is straight will first feel friendly with God and then thankful for all that his heavenly Father does for him. In this state of mind you will want to say right here:

PRAYER OF THANKFUL REMEMBRANCE

Dear Father, when I remember that Jesus felt as if the shame of every slacker and

quitter was His own, I am deeply thankful that He died upon the Cross to tell me so. I want to be the kind of fellow that could look Him in the face and not be ashamed, because He helps me try to be what He wants me to be; for His sake. Amen.

Part VI

Overcoming the Odds

But no boy can know God in the Sacrament of the Altar if he comes with a grudge in his heart. He must be on good terms with every one if he is to see the blessed vision of the Holy Grail. Hence say:

A PRAYER OF FRIENDLINESS

Father, I know that I ought to be on good terms with every one. I know that I should bear no ill will in my heart, but be kind and forgiving to all even as You are to me. Teach me therefore to treat others as Jesus treated them, that now and in the days to come I may both forgive and forget every wrong, even as I myself hope to have those whom I have wronged forgive me, through Jesus Christ our Lord. Amen.

Part VII

Fit to Go Forward

And now, my Father, I come. I come to receive that wonderful life and love of God made food for man through Jesus Christ, our Lord. I am not worthy, I know, but I come:

Hymn: 1 Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come.

2 Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, Whose blood can cleanse each spot,
O Lamb of God, I come.

3 Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come.

4 Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
O Lamb of God, I come.

5 Just as I am: Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come.

6 Just as I am, Thy love unknown,
Has broken every barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come.

Part VIII

Carrying On

After the service, end your devotions with this.

PRAYER OF RENEWAL

O Lord, send me forth into the right way with Thy strength to persevere therein. Help me to win out in all temptation. Make me a conquering, knightly Christian, true to Thee, true to my better self, a credit to the

Church, to The Order of Sir Galahad, and a good example to all my chums, through Jesus Christ our Lord. Amen.

Part IX

Winning Out

After reaching home, go to your room, kneel and recall what the service has meant and brought to you. Then go out to the duties and pleasures of your regular life, feeling that God has been with you and will continue to be if you will frequently kneel at the Altar to present yourself, soul and body, a reasonable, holy, and living sacrifice unto God, as a pledge of your earnest desire to do right and be right through Jesus Christ our Lord.

Note: *This preparation is based on the answer to the last question in the Church-Catechism: What is required of those who come to the Lord's Supper?* Answer: *To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.*

Section 3. An Order for a Fathers and Sons' Service

Order of Procession:—Crucifer, choir, national flag, boys in the order of their Degrees wearing regalia and carrying club flags and banners, followed by the fathers (habited in regalia if they have any), the clergy last. Impressiveness is added if the procession marches around the church.
Processional Hymn: "Rejoice, ye pure in heart."
Versicles
Our Father, etc.
Psalm 103
Hymn: "The Son of God goes forth to war"
The First Lesson: Gen. xxvii
Hymn: "Fight the good fight"
The Second Lesson: St. Luke ii: 41 to the end
The Creed
Prayers

A PRAYER FOR OBEDIENCE

Almighty God, who didst give such grace unto thy Holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy Holy Word, may forthwith give up ourselves obediently to fulfil they holy commandments; through the same Jesus Christ our Lord. *Amen.*

A PRAYER FOR UPRIGHTNESS

Grant unto us, Lord, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do anything that is good without thee, may by thee be enabled to live according to thy will through Jesus Christ our Lord. *Amen.*

A PRAYER FOR STEDFASTNESS

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR SONS

O God, Who hast given Thine only Son, Jesus Christ, to be the champion of justice and well-being for every man, put it into the hearts of all other sons to live for high and worthy ends. Even as the Son of God gave to the uttermost for the good of all, so may the sons of today live in His spirit and give a clean, uncorrupted manhood to the needs of the Hour. We ask it for the Saviour's sake. *Amen.*

A PRAYER FOR FATHERS

O God, our Heavenly Father, take Thy Fatherhood and show it unto all fathers, that from Thee they may learn to be merciful and patient, gentle and untiring in every effort to teach and lead their boys in the way of right. Make them wise counselors, good companions and strong examples of fine character, staunch patriotism, and Christian manhood, that the on-coming generation, having inherited much, may give much to the New Day, through Jesus Christ our Lord. *Amen.*

A PRAYER FOR FATHERS AND SONS

Heavenly Father, bless, we pray, these fathers and their boys. Give to fathers a deep sense of responsibility to their boys, and to boys a corresponding sense of duty to their fathers. Knit into their lives a loyalty to each other and to the home, that it may be a happy place where life is bright with love and peace, through Jesus Christ our Lord. *Amen.*

The Sermon or Address
The Offering

(To be devoted to Boys' Work in the Parish, taken up by boys selected beforehand)

Hymn
Closing Prayers

A BOY'S PRAYER

(To be said by all)

O God, give me clean hands, clean words and clean thoughts. Help me to stand for the hard right against

the easy wrong. Save me from habits that harm. Teach me to work as hard and to play as fair in Thy sight alone as if all the world saw. Forgive me when I am unkind and help me to forgive those who are unkind to me. Keep me ready to help others at some cost to myself. Send me chances to do a little good every day, and so grow more like Christ. Amen.

The Benediction

Recessional Hymn: "Go forward, Christian soldier"

Note: *Invite the fathers and boys to remain after the service for a fireside hour in the parish house or rectory. Serve light refreshments and make it possible for the fathers to get acquainted with each other and with the boys themselves. This will help to build up an "esprit de corps" among the fathers and sons and will tend to make more lasting whatever good the service achieves.*

The Service should be printed and in the hands of the congregation.

Section 4. Suggestions for a Boys' Service on Mothers' Day

THE OBSERVANCE OF MOTHERS' DAY

A Court of the Order may well observe Mothers' Day which falls on the second Sunday of May in each year. For this purpose a Mothers' Service should be arranged, the boys appearing in full regalia and each wearing in addition a carnation.

Special seats should be reserved for the mothers and a thoroughgoing effort made to get them out. Some mothers may find it very difficult to come—a large family, home cares, long distance from the church, or other difficulties may stand in the way. Help a little in such cases by finding some one who will lend a hand and make it possible for mothers to leave home in the evening for the Service.

THE SERVICE

Use the special order of Service which follows; have special music and a special preacher—the best to be had.

Processional Hymn: "Children of the Heavenly King"
Sentences: I was glad when they said unto me we will go into the house of the Lord.

Come ye and let us walk in the light of the Lord and he will teach us of his ways and we will walk in his paths.

V. The Lord be with you
R. And with thy spirit
Let us pray
Our Father, etc.
Psalms 34, 45
The First Lesson: Zechariah viii: 1–8
Hymn: "O mother dear, Jerusalem"
The Second Lesson: St. Luke vii: 11-17
Hymn: "Blest are the pure in heart"
The Creed
V. The Lord be with you
R. And with thy spirit
Let us pray

A PRAYER FOR PURIFICATION

Almighty and ever living God, we humbly beseech thy Majesty, that as thy only begotten Son was presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son, Jesus Christ our Lord. *Amen.*

A PRAYER FOR COMPLETENESS OF LIFE

We beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

A PRAYER FOR SONS

O God, who hast given Thine only Son, Jesus Christ, to be the champion of justice and well-being, put it into the hearts of all other sons to live for high and worthy ends. Even as the Son of God gave to the uttermost for the good of all, so may mothers have the joy of seeing their sons live, in the spirit of Christ, a clean, uncorrupted manhood, an honor to their mothers and a support to the Church, through Jesus Christ our Lord. *Amen.*

A PRAYER FOR MOTHERS

O God, who hast called woman to a high place of honor and power in Thy Kingdom, look with favor, we beseech Thee, upon the mothers of this land, especially upon those here assembled: help them nobly to fulfil the tasks laid upon them, strengthen them for the burdens they have to bear, and so order their lives that the home may be preserved as the fountain head of all that is best in the life of a people, through Jesus Christ our Lord. *Amen.*

A PRAYER FOR MOTHERS AND SONS

Heavenly Father, bless, we pray Thee, these mothers and their boys. Give to mothers the joy

that comes from seeing their boys do well, and to boys a lasting devotion to their mothers as their best and truest friends. In all the changes and chances of this mortal life may mothers find strength and support in their sons, and may sons see revealed in their mothers those graces of womanhood that shall compel respect and reverence for all other women, through Jesus Christ our Lord. *Amen.*

The Sermon
The Offering
Hymn: "There is a blessed home"
Closing Prayers
The Benediction
Recessional Hymn: "On our way rejoicing"

After this service conduct a social hour at the rectory or in the parish house. See to it that the boys prepare and serve refreshments. Let them show the mothers every attention; the mothers should not be allowed to lift a finger: it is their Day and they richly merit every honor that can be shown them.

Section 5. An Order for a Memorial Service

Hymn: "The strife is o'er, the battle done"

Sentences: I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, that where I am there ye may be also. Let not your heart be troubled, neither let it be afraid.

Fight the good fight of faith. Lay hold on life eternal, whereunto thou art also called.

Psalms 23, 121

Hymn (*selected from the following*):

"Jesus lives, thy terrors now"
"Jesus calls us; o'er the tumult"
"I heard a sound of voices"
"Hark, hark, my soul"
"O Saviour, precious Saviour"

The Lesson: Revelation vii: 9 to the end

Hymn (*selected from the foregoing*)

The Creed

V. The Lord be with you
R. And with thy spirit
Let us pray

Suitable prayers

Hymn (*selected from the following*):

"Crown Him with many crowns"
"For all Thy saints, who from their labors rest"
"Ten thousand times ten thousand"

Suitable Prayers from the Burial Office, followed by this prayer:

O God, the God of the spirits of all flesh, in Whose embrace all creatures live in whatsoever world or condition they be, we beseech Thee for him whose name and dwelling place and every need Thou knowest. Lord, vouch-

safe him light and rest and peace and refreshment, joy and consolation in Paradise in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love forever and ever. *Amen.*

Hymn (*selected from the foregoing*)
The Address
Closing Prayers
The Blessing: The God of peace who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory forever and ever. *Amen.*

Section 6. An Order of Service for Any Occasion

Sentences: Send out thy light and thy truth that they may lead me and bring me unto thy holy hill and to thy dwelling.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: For all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

V. The Lord be with you

R. And with thy spirit

Let us pray

Our Father, etc.

V. Glory be to the Father, and to the Son, and to the Holy Ghost

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm 24 and Psalm 119, Part 2

Hymn (*selected from the following*):

"Jesus calls us; o'er the tumult"
"Go forward, Christian soldier"
"Stand up, stand up for Jesus"

The Lesson (*selected from the following*):

Eph. iv: 25–32; Eph. vi: 10–18; St. Matt. viii:24—end

The Creed

Versicles

Prayers (*selected from the following*): The Collects for St. Andrew's Day, the 9th Sunday after Trinity, the 18th Sunday after Trinity, the 20th Sunday after Trinity, the Sunday next before Advent, or prayers for special occasions.

A BOY'S PRAYER

O God, give me clean hands, clean words and clean thoughts. Help me to stand for the hard right against the easy wrong. Save me from habits that harm. Teach me to work as hard and to play as fair in Thy sight alone as if all the world saw. For-

give me when I am unkind and help me to forgive those who are unkind to me. Keep me ready to help others at some cost to myself. Send me chances to do a little good every day, and so grow more like Christ. *Amen.*

"The grace, etc."

Hymn (*selected from the following*):

"The Son of God goes forth to war"
"My soul, be on thy guard"

Address

Closing Prayers

THE LADS' PRAYER

Our heavenly Father, make us, we pray Thee, such boys as Jesus was, always glad to help others and ready to serve our homes, our schools, our friends and our Church, for Jesus' sake. Amen.

THE PAGES' PRAYER

Blessed Lord, Who on earth didst perfectly obey, help us by Thy grace to render always, to all who have the right to command us, unswerving obedience without question or murmur. In Thine own name we ask it. Amen.

THE ESQUIRES' PRAYER

Help us, Father, to hate, as Thou dost hate, lying and dishonesty in every form. Make us to love, as Thou dost love, truth and fairness in all we do. We ask it for the Saviour's sake. Amen.

THE KNIGHTS' PRAYER

O Sinless Son of Man, make us staunch in our stand for purity in thought, word and deed; that we may keep our bodies undefiled, and be ready always to protect and honor womankind. Thus shall we honor Thee, our Master, Jesus Christ our Lord. Amen.

THE COUNSELORS' PRAYER

Help us, our Father, to serve Thee, the Church, and The Order of Sir Galahad with such constancy and devotion that we may promote the cause of boyhood and so advance Thy Kingdom, for the Master's sake. Amen.

The Benediction

CHAPTER VII

PRAYERS FOR BOYS

Section 1. Prayers for Younger Boys.
Section 2 Prayers for Older Boys.
Section 3. The Prayers of the Five Degrees.
Section 4. Prayers for The Order of Sir Galahad.
Section 5. A Prayer for the Cause of Youth and Manhood.
Section 6. Prayers for Parents and Their Boys.

THE FIRST STEP

CHAPTER VII

Prayers for Boys

In these prayers an effort has been made to offer boys a natural and direct way to come into God's presence. God wants the boy as he is, and these prayers give the boy a chance to pray to God as he is. Such prayers ought to strike hard the note of a boy's sincerity in prayer and reality in religion, because they catch up the natural boy and take him straight to God on the wings of a kind of prayer that is framed according to his understanding and the modes of his speech.

Section 1. Prayers for Younger Boys

A GOOD MORNING PRAYER

Dear God, another day has come and I am glad. Please be with me from the beginning to the end and help me in everything I have to do so that I may do and be my best. It is hard sometimes to do right, to think of others, and to do my work when I would rather have some fun, but You know a boy's heart and a boy's will, and You will forgive me, if, when I forget, I do not do exactly what I ought to do. Help me to do what You would want me to and so deserve some of the good things You are always giving me. Amen.

A GOOD NIGHT PRAYER

Dear Father, as one of Your boys, I am now going to bed, tired out with the work,

study and fun of the day. But before I go I wish to thank You in a boy's way for all that You have done for me today. You have given me lots of things and I appreciate and thank You for them all. One more favor I should like to ask: keep on doing good to my father, mother, brothers and sisters, and to all my friends. Don't let anything happen to them or to me while we are asleep. And when another day comes we will all try to be just as good as we can. My Father in Heaven, Good Night.

Section 2. Prayers for Older Boys

TO OVERCOME FAULTS AND FAILINGS*

Dear Father, looking in upon my life, I find faults and failings. Looking out to the life of the Master I find light and leadership. Help me to turn away from every evil thing I see within and to turn toward the life and love of God in my Master that in some measure His uprightness may be mine, now and evermore, through the same, Thy Son Jesus Christ our Lord. Amen.

FOR A CLEAN, STRAIGHT LIFE

Almighty and most merciful Father, I know I have made mistakes; more than that, I know I have been a slacker and a quitter. I have not always done the straight thing. I have left undone what I ought to have done. I have given up doing right when I ought to

*This prayer and the six following prayers are adapted from "A Boy's Own Preparation for the Holy Communion," Chapter VI, Section 2.

have kept on. I have been thoughtless; I have been selfish. I have done wrong. Forgive me, I pray, and help me hereafter to live a clean, straight, upright life, through Jesus Christ our Lord. Amen.

To do and be my best

Solemnly and earnestly I resolve to try once more to do my best and to be my best, God being my helper. I will say my prayers night and morning. I will read my Bible daily. I will stick to the Church through thick and thin. I will be found in good company only. I will keep my mind clean. I will keep my heart pure. I will try again to do the straight thing, through Jesus Christ our Lord. Amen.

For a manly religion

Dear God, You are always near me, I know. I want to feel that I am near You. Make real my belief, deep my trust, strong my love, manly my religion. So shall I more surely know that You are not beyond my reach and that we are close to one another, through Jesus Christ our Lord. Amen.

To be unashamed

Dear Father, when I remember that Jesus felt as if the shame of every slacker and quitter was His own, I am deeply thankful that He died upon the Cross to tell me so. I want to be the kind of fellow that could look Him in the face and not be ashamed,

because He helps me try to be what He wants me to be, for His sake. Amen.

To be on good terms with other fellows

Father, I know that I ought to be on good terms with every one. I know that I should bear no ill will in my heart, but be kind and forgiving to all even as You are to me. Teach me therefore to treat others as Jesus treated them, that now and in the days to come I may both forgive and forget every wrong, even as I myself hope to have those whom I have wronged forgive me, through Jesus Christ our Lord. Amen.

To win out in temptation

O Lord, send me forth into the right way with Thy strength to persevere therein. Help me to win out in all temptation. Make me a conquering, knightly Christian, true to Thee, true to my better self, a credit to the Church, to The Order of Sir Galahad, and a good example to all my chums, through Jesus Christ our Lord. Amen.

To be heroic

Dear Father, when I think of how You never forget me nor those I love, I am thankful. I am thankful too, when I think of the heroism and unselfishness of Jesus and His challenge to me; for then I want to be heroic and unselfish myself. As actions speak louder than words, so may my thankfulness show itself more in what I do than what I say, through Jesus Christ our Lord. Amen.

At the Altar Rail in Holy Communion

O Lord, Jesus Christ, I give Thee my life. Take that life and let it be consecrated to Thee. Take my will and make it Thine. Take my heart; it is Thine own; it shall be Thy royal throne. Take myself, and I will be ever, only, all for Thee. Amen.

In the Pew After Holy Communion

Grant, O Lord, that I may not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world and the devil, and to continue Christ's faithful soldier and servant unto my life's end. Amen.

A Prayer on Entering Church

O God, I am in Thy holy house, and Thou seest me. Keep my thoughts from wandering, help me to worship Thee with heart and voice and to listen humbly to Thy holy word. Through Jesus Christ our Lord. Amen.

For the Spirit of Fair Play*

O God, I want to be an honest boy; to hurt nobody by word or deed; to be true and just in all my dealings; to bear no malice nor hatred in my heart; to keep my hands from picking and stealing and my tongue from evil speaking and untruth. Help me to respect what belongs to others. Make me to hate dishonesty in little things. Teach me that a lie is a coward's truce. Give me the spirit of

*Adapted by permission from "Prayers for Little Men and Little Women," published by John Martin's Book House, Inc.

fair play that I may not take credit when it is not mine. In all things keep me true to Thee, through Jesus Christ our Lord. Amen.

To play the game

Jesus, My Master, I know You have called me to play the game. Please help me every day to play it well. I should hate to be a slacker or a quitter and I know You would hate to have me. Coach me and I shall be neither one. Your words will teach me to be fair and faithful, right and straight. These things I want to be for Your sake. Amen.

"For a noble part in every worthy fight"*

O God, as a Knight, I want to be like Jesus Christ. Arm me with the knightly armor of manly ways. Show me that a knight's battle is for the right. Help me to take a noble part in every worthy fight. Make every manly hope within my heart a knightly action in my life. In every word and act and thought make me like the spotless Knight my Lord and Master, Jesus Christ. Amen.

To be a true gentleman and son*

My heavenly Father, I am Thy son. Help me to honor my father and mother as I honor Thee. Teach me my duty to my home that it may be a happier home because I am there. Let me not act in any way to give

*Adapted by permission from "Prayers for Little Men and Little Women," published by John Martin's Book House, Inc.

pain to those who love me. May my life bring them joy and honor, never sorrow or shame. In place of secrecy, give me an honest, open heart. Make me thankful for all they have done for me. So in honoring them may I honor Thee and learn to be like Jesus Christ, a true gentleman and son. Amen.

For the Right Use of Sunday*

Again, O God, it is Thy Day. In Thy sacred House this sacred day speak to me of sacred things, of Home, of Truth, and Jesus Christ. As I begin this day in prayer help me to live all day long for Thee. In my work and in my play let me not forget that it is still Thy day. So may I learn to live for Thee each day. Through Jesus Christ our Lord. Amen.

For Kindness

Grant, O Lord, that in all the joys of life we may never forget to be kind. Help us to be unselfish in friendship, thoughtful of those less happy than ourselves, and eager to bear the burdens of others; through Jesus Christ our Saviour. Amen.

(*As used at St. Paul's School, Concord*)

A Boy's Prayer

O God, give me clean hands, clean words and clean thoughts. Help me to stand for the hard right against the easy wrong. Save me from habits that harm. Teach me to work

*Adapted by permission from "Prayers for Little Men and Little Women," published by John Martin's Book House, Inc.

as hard and to play as fair in Thy sight alone as if all the world saw. Forgive me when I am unkind and help me to forgive those who are unkind to me. Keep me ready to help others at some cost to myself. Send me chances to do a little good every day, and so grow more like Christ. Amen.

—(*W. de W. Hyde.*)

FOR THE UNITED STATES

Almighty God; we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to the government; and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without a humble imitation of Whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ, our Lord. Amen.

—(*George Washington.*)

Section 3. The Prayers of the Five Degrees

For Helpfulness

THE LADS' PRAYER

Our heavenly Father, make us, we pray Thee, such boys as Jesus was, always glad to help others and

ready to serve our homes, our schools, our friends and our Church, for Jesus' sake. Amen.

For Obedience

THE PAGES' PRAYER

Blessed Lord, Who on earth didst perfectly obey, help us by Thy grace to render always, to all who have the right to command us, unswerving obedience without question or murmur. In Thine own name we ask it. Amen.

For Truth

THE ESQUIRES' PRAYER

Help us, Father, to hate, as Thou dost hate, lying and dishonesty in every form. Make us to love, as Thou dost love, truth and fairness in all we do. We ask it for the Saviour's sake. Amen.

For Chivalry

THE KNIGHTS' PRAYER

O sinless Son of Man, make us staunch in our stand for purity in thought, word and deed; that we may keep our bodies undefiled, and be ready always to protect and honor womankind. Thus shall we honor Thee, our Master, Jesus Christ our Lord. Amen.

For Service

THE PRAYER OF THE COUNSELORS OF THE LINE

Help us, our Father, to serve Thee, the Church, and The Order of Sir Galahad with such constancy and devotion that we may promote the cause of boyhood and so advance Thy Kingdom, for the Master's sake. Amen.

Section 4. Prayers for The Order of Sir Galahad

THE GALAHAD PRAYER

Almighty God, Who hast called us to be disciples of Helpfulness, Obedience, Truth, Chivalry and

Service, clothe us with right, arm us with might, that we may be faithful to Thee in this world and finally, with the true and good of all ages, win everlasting life, through Jesus Christ our Lord. Amen.

FOR THE ORDER OF SIR GALAHAD EVERYWHERE

Almighty God, who didst raise up knights of old gladly to serve and bravely to strive for right and truth, make, we pray Thee, all members of The Order of Sir Galahad constant in Helpfulness, Obedience, Truth, Chivalry and Service, that they may be strong to do Thy will and evermore honor Thee as knights of the present day, through Jesus Christ our Lord. Amen.

Section 5. A Prayer for the Cause of Youth and Manhood

THE ASSOCIATE COUNSELORS' PRAYER

O Master of life, ever make our fellowship the revelation of Thy presence, that out of the experience of our years, as elder brothers we may further the cause of youth and manhood through Thy Church, that we all may be bound together according to our several abilities to advance Thy Kingdom, for Thy Name's sake. Amen.

Section 6. Prayers for Parents and Their Boys

A PRAYER FOR FATHERS AND SONS

Heavenly Father, bless, we pray, all fathers and their boys. Give to fathers a deep sense of responsibility to their boys, and to boys a corresponding sense of duty to their fathers. Knit into their lives a loyalty to each other and to the home, that it may be a happy place where life is bright with love and peace, through Jesus Christ our Lord. Amen.

A PRAYER FOR FATHERS

O God, our Heavenly Father, take Thy Fatherhood and show it unto all fathers, that from Thee

they may learn to be merciful and patient, gentle and untiring in every effort to teach and lead their boys in the way of right. Make them wise counselors, good companions and strong examples of fine character, staunch patriotism, and Christian manhood, that the on-coming generation, having inherited much, may give much to the New Day, through Jesus Christ our Lord. Amen.

A PRAYER FOR SONS

O God, Who hast given Thine only Son, Jesus Christ, to be the champion of justice and well-being for every man, put it into the hearts of all other sons to live for high and worthy ends. Even as the Son of God gave to the uttermost for the good of all, so may the sons of today live in His spirit and give a clean, uncorrupted manhood to the needs of the Hour. We ask it for the Saviour's sake. Amen.

A PRAYER FOR MOTHERS AND SONS

Heavenly Father, bless, we pray Thee, all mothers and their boys. Give to mothers the joy that comes from seeing their boys do well, and to boys a lasting devotion to their mothers as their best and truest friends. In all the changes and chances of this mortal life may mothers find strength and support in their sons, and may sons see revealed in their mothers those graces of womanhood that shall compel respect and reverence for all other women, through Jesus Christ our Lord. Amen.

A PRAYER FOR MOTHERS

O God, who hast called woman to a high place of honor and power in Thy Kingdom, look with favor, we beseech Thee, upon the mothers of this land; help them nobly to fulfil the tasks laid upon them, strengthen them for the burdens they have to bear, and so order their lives that the home may be preserved as the fountain head of all that is best in the life of a people, through Jesus Christ our Lord. Amen.

A PRAYER FOR SONS

O God, who hast given Thine only Son, Jesus Christ, to be the champion of justice and well-being, put it into the hearts of all other sons to live for high and worthy ends. Even as the Son of God gave to the uttermost for the good of all, so may mothers have the joy of seeing their sons live, in the spirit of Christ, a clean, uncorrupted manhood, an honor to their mothers and a support to the Church, through Jesus Christ our Lord. Amen.

CHAPTER VIII

THE CORONATION OF THE KING

and

The Installation of the King's Cabinet

Section 1. The Ritual of the Coronation.

Section 2. The Ritual for the Installation of the King's Cabinet.

THE GALAHAD ROOM
St. Stephen's Parish House, Lynn, Massachusetts

CHAPTER VIII

The Coronation of the King and the Installation of the King's Cabinet

Section 1. The Ritual of the Coronation

A PAGEANT

The crowning of the King, the highest officer in a Court of The Order of Sir Galahad, may quite fitly take place in the church, Sunday afternoon or evening at a special service. It is not, however, to be regarded as a service but as a pageant which reproduces with modifications the formal crowning of a king according to historic custom.

PRELIMINARIES

To make it successful, steps must be taken well in advance of the date set for the event,—at least a month. Parts should be assigned to be learned and rehearsed; material and properties should be listed, and the process of assembling these should be gotten under way. Costumes should be made ready and all necessary regalia and equipment provided.*

A GET-TOGETHER

Invitations, with cards enclosed for reply, should go out to near-by Courts at least two weeks before the Coronation, in the hope of bringing to that event as many boys and men as are available. When the invitations are sent it should be stated that visiting Courts should bring regalia, banners, flags, equipment; because the Coronation should be made just as splendid as uniforms, regalia, and equipment can make it. The Coronation is an attractive feature of club life and presents a strong appeal. It is not uncommon on the occasion of a Coronation nearly to fill the church with men and boys.

Answers to the invitations will give an idea of how many are coming, and what preparations it will be necessary to make in order to accommodate them in the church and to give them refreshments after the service.

A MASTER OF CEREMONIES

To insure a happy co-ordination of all parts of the Coronation, a Master of Ceremonies should be appointed to look after all the details connected with the successful carrying out of the Pageant. He will naturally appoint his aides and they will be assigned to different duties. Every need should be anticipated and every consideration given that will tend to make the Coronation a smoothly moving and deeply impressive spectacle.

*See Chapter XXII.

There are six parts to the Service, listed as follows:

I. The Procession
II. The Proclamation
III. The Preliminary Service
IV. The Service of Coronation
V. The Ritual of the Full Conclave
VI. The Closing Service

I. *The Procession*

The Courts will form in line in the parish house, or in some other convenient place, the Choir in the lead with the Cross Bearer going before. Behind the Choir will come the bearer of the American flag, then the bearer of the Galahad flag, and then the visiting Courts placed in the procession in order of their seniority as charter-holding units, followed by the local Court: Lads, Pages, Esquires, Knights, Counselors, and last of all, the King. The visiting Courts will have their banners and such appropriate insignia as they may have adopted for use. The clergy who are to conduct the service will follow the Choir.

The Choir will take their places at once in the stalls but the Courts, led by the bearer of the Galahad flag, will proceed around the church singing the Processional Hymn. This hymn as well as the program for the entire occasion should be printed and in the hands of all.

II. *The Proclamation*

When all the visiting Courts are assembled in the church and the Processional Hymn has ceased, the King's Herald, garbed as pictured in Chapter XXII, enters from the rear of the church and proceeds down the center aisle to the foot of the chancel steps whence he makes the following proclamation:

Herald: Sir Counselors, Knights, Esquires, Pages and Lads, Sir . . . . . (*King-elect's name*) . . . . . ,* the undisputed Lord and sovereign of . . . . . Court of The Order of Sir Galahad draws nigh; ye shall take due notice and govern yourselves accordingly. (*Whereupon the Herald shall return as he came.*)

*In this service only the *first name* of the King shall be used.

Then shall follow a hymn, "Soldiers of Christ, arise." During the singing of this hymn, the Archbishop† and retinue shall enter in this order:

The Herald, followed at six paces by two Counselors habited as monks with lighted tapers; at three paces, two Esquires, bearing the King's cape and sceptre; directly followed by two Pages (or Esquires) bearing the crown and Excalibur; two Knights; the Director or Rector vested as Archbishop, or otherwise suitably robed as desired; and followed by two Acolytes.‡

After a decided interval (or one verse of the hymn), the King-elect and his Court shall enter, likewise from the rear of the Church in order:

First, the Chief Adviser; then the King; next two Pages; then two Esquires; lastly two Knights.

The Archbishop, escorted by two Counselors, shall proceed to the foot of the sanctuary steps, while the King-elect without cape, sceptre, sword or crown, shall take his seat in the vacant chair in the nave of the church, facing the altar, his Pages on each side and the attending Esquires and Knights standing behind.

Then shall follow a shortened form of Evening Prayer, led by the clergy.

III. *The Shortened Form of Evening Prayer*

Hymn: "Rejoice, ye pure in heart"
Opening sentences
Psalm 24 or 84
The Lesson: Eph. vi: 10–17
Nunc Dimittis
The Creed and Prayers
Hymn: "God of our Fathers, whose almighty hand"

IV. *The Service of Coronation*

Then the Archbishop shall proceed with the Coronation service.

†Where desired it is suggested that the Rector of the parish, habited in other than Archbishop's robes, may take the place of the Archbishop.

‡For illustration of costumes, see chapter XXII.

PRESENTATION OF THE KING-ELECT

Archbishop: Sir Counselors, Knights, Esquires, Pages and Lads of The Order of Sir Galahad, we are gathered in high and solemn conclave, to make acknowledgment of loyalty to our King, and to place upon his head the royal crown.

Chief Adviser: Reverend Father, I present unto you this Knight, Sir ....., who hath been duly elected, by the Degree of Knights, to be crowned by you as King of ..... Court of The Order of Sir Galahad.

ADMONITION

Archbishop: Know, then, that none may be King in The Order of Sir Galahad save such Knight as the Knights have chosen, whom they have found fittest to command because he can himself obey; whose love of truth none dare impeach, who in chivalry hath shown himself a worthy knight, pure of mind and speech, courteous to womankind, valiant to all in peril or distress, wise of counsel, and devoted to the example of Sir Galahad, and who in loyalty to the Church hath proven himself a worthy leader and example to the youth of the parish.

Chief Adviser: He hath been so proven.

Archbishop: Let the testimonials be read.

READING OF TESTIMONIALS

(1) Of initation, read and attested by a Counselor of the Tribunal.
(2) Of election, read and attested by the Knight of the Records.
(3) As to standing in the Church, read and attested by a Senior Counselor.

Archbishop: Sir Counselors, do ye acknowledge Sir ..... here seated to be the exalted one unto whom ye will give glad and lawful homage as your King?

Counselors: We do acknowledge him.

Archbishop: Sir Knights, do ye acknowledge Sir ..... here seated, to be the exalted one whom ye lawfully chose to be your King?

Knights: We do acknowledge him.

Archbishop: Esquires, do ye acknowledge Sir ..... here seated, to be the exalted one who has lawfully been chosen to be your King?

Esquires: We do acknowledge him.

Archbishop: Pages and Lads, ye have heard the testimony of your Counselors, these worthy Knights and trusty Esquires, that Sir ..... here seated is your lawfully chosen King. Do ye bear witness to their testimony?

Pages and Lads: We do bear witness.

DECLARATION OF FEALTY

Archbishop: Sir Counselors, do ye promise true allegiance to your chosen King? Will ye counsel and advise him, help, aid and assist him in so far as ye are able?

Counselors: We do promise our allegiance.

Archbishop: Sir Knights, do ye promise true allegiance to your chosen King? Will ye stand in knightly manner by his side in defence of the ideals of this Order? Will ye give him courage and support so long as he shall be your King?

Knights: We do promise our allegiance.

Archbishop: Esquires, do ye promise true allegiance to your chosen King? Will ye support him in truth and loyalty and be quick to serve him whenever he hath your need?

Esquires: We do promise our allegiance.

Archbishop: Pages and Lads, do ye promise true allegiance to your chosen King? Will ye faithfully obey his royal word in all that he doth command you?

Pages and Lads: We do promise our allegiance.

THE OATH

Then shalt the Archbishop bid the King-elect kneel. All others stand. The Archbishop then shall administer the oath as follows:

Archbishop: Your Majesty, it becometh a King of this Order that he execute his office faithfully, wisely and well; that he be true to the Church and to the constitution and ideals of The Order of Sir Galahad as fostered by the Church; that he be constantly mindful in all his conduct what example he doth set his subjects.

Wilt thou, therefore, endeavor to serve ..... Court of The Order of Sir Galahad as its King in the way that Sir Galahad would serve it?

King-elect: I will so endeavor.

THE RITE OF INVESTING

Then shall the Archbishop place upon the King, still kneeling, the robes of his office, saying:

Archbishop: Be thou vested with the royal mantle of the King of this Court of The Order of Sir Galahad. May thy life be clothed with integrity and strength.

Then placing the sceptre in the King's left hand, the Archbishop shall say:

Archbishop: Receive the sceptre of thy power and rule thy subjects, in love and justice, wisely and well.

Placing a sword in the King's right hand, he shall say:

Archbishop: Take thou Excalibur, and wield it in defence of helpfulness, obedience, truth, chivalry and service.

THE ACT OF CORONATION

Then while the closing verse of the Galahad Song is being sung, shall the Archbishop assist the King to his feet and conduct him to the throne, which shall be placed at the top of the chancel steps, facing the congregation.

When the King has taken his seat upon the throne, the Archbishop, receiving the crown from the bearer standing by, shall place it upon the King's head, saying:

Archbishop: Upon they head I place the crown of ..... Court of The Order of Sir Galahad. Receive the allegiance of the members of this Court and serve them faithfully as their King according to thy promise.

Te Deum shall then be sung by the Choir, all facing east.

V. *The Ritual of the Full Conclave*

Then shall follow the Ritual for a meeting in Full Conclave,* the King leading from the chancel steps. After the Conclave has been opened, shall the service proceed as follows:

Hymn: "Jesus calls us, o'er the tumult"

The Sermon

Offertory Hymn: "Rise crowned with light"

VI. *Closing Service Led by the Clergy*

The Pledge to the Cross: I pledge allegiance to the Cross and to the Church for which it stands, for I am not ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world and the devil; and to continue Christ's faithful soldier and servant unto my life's end. Amen.

Hymn: "Stand up, stand up for Jesus," *one stanza*

The Pledge to the Flag

"The Star Spangled Banner," *one stanza*

Presentation of Alms, singing of "Holy offerings, rich and rare," *one stanza*

Closing prayers

The Benediction

Recessional Hymn: "Forward! Be our watchword"

The order of the procession going out shall be: The Choir and Clergy; the King and his Court in the following order—Lads, Pages, Esquires, Knights, Counselors, Archbishop and retinue, King.

*See Chapter XII, Section 6.

Section 2. The Ritual for the Installation of the King's Cabinet

The Counselors, Knights, Esquires, Pages being in Full Conclave assembled, the King sitting on his throne shall bid the Director present the special interest of the evening.

First addressing his Majesty for permission, the Director shall proceed as follows:

Director: Sir Counselors ..... and .....; Sir Knights, ... and .....; Esquires, ... and .....; Pages, ... and ....., will stand before the throne.

Director: Your Majesty, I present unto you these persons who have been duly elected and qualified by their several Degrees, to receive your royal sanction to be members of the King's Cabinet of The Order of Sir Galahad.

King: Hear ye what your duties are:

Ye shall act in an advisory capacity to the King.

Ye shall be the Board of Governors of this Court and act as Court of Appeal for all its loyal subjects.

Ye shall help the Director to formulate and carry out the Policy and Program of this Court.

Ye shall determine all matters pertaining to the relations of the individual members of this Order with the Church, the Church School, the Church School Service League, the Choir, and other Church societies, and your decision shall be final in each case, subject to the approval of the Rector and Director.

Candidates: We understand our duties so.

King: Will ye therefore, readily and willingly, perform these duties?

Candidates: We will so do.

King: Will ye as staunch upholders of the ideals of Sir Galahad endeavor so to mould your lives

that they may be fit examples for the members of the Order to follow?

Candidates: We will so do.

King: Will ye do all in your power to further the interests of The Order of Sir Galahad, and endeavor to bring its members ever more truly into a lasting fellowship in the Church?

Candidates: We will so do, God being our helper.

King: Do ye pledge yourselves to secrecy in all matters transacted in your councils, disclosing your proceedings to none save on lawful agreement, and upon demand of the Rector?

Candidates: We do.

King: Counselors, Knights, Esquires and Pages of The Order of Sir Galahad, these persons here standing before the throne have been duly elected by you as representatives of your respective Degrees in the King's Cabinet.

Do ye promise to support them? Will ye abide by the decisions made in pursuance of their duties as a Court of Appeal? Will ye give them your confidence and trust in all matters which may concern you or your standing as members of the Church, the Church School, the Church School Service League, Choir and The Order of Sir Galahad? Will ye aid them to the best of your ability in carrying out such policies for the good of this Court?

All: We will so do.

King: Henceforth for the duration of the appointed time ye are the officially constituted King's Cabinet of ..... Court of The Order of Sir Galahad.

Upon you rests the responsibility for a happy, useful and effective year in the life of this Court. May your administration be an honor to you and to this Order.

CHAPTER IX

FIRST STEPS IN INITIATION

Section 1. Preliminary Information.
Section 2. The Tribunal.
Section 3. The Vigil.
Section 4. The Formal Initiation.

WAITING TO BE TESTED

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CHAPTER IX

First Steps in Initiation

Section 1. Preliminary Information

At the beginning of each year, new members are admitted and old members, who are qualified, are advanced by Initiation to higher Degrees. There are six services of Initiation—one for Lads, one for Pages, one for Esquires, one for Knights, one for Counselors of the Line and one for Associate Counselors. They are set forth in order in succeeding pages.* Of these Initiations that for Lads is conducted by the Director or a Counselor; those for Pages, Esquires, Knights and Counselors of the Line are conducted by the King and his Degree Team. The Initiation of Associate Counselors, however, takes the form of an admission service in the Church, conducted by the Rector, with the idea in mind of making that Degree the men's club of the Parish. Thus the man and the boy life of the Parish are brought under one inclusive organization.

The Initiations are in three parts: First, the Preliminary, conducted by the Tribunal; Second, the Preparatory, which is the Vigil, conducted by the Rector or Director; Third, the Formal, conducted by the King and the Degree Team.

Section 2. The Tribunal

Before Initiations actually take place, it is well to have the candidates pass through a preliminary stage called the Tribunal, which aims to produce a receptive state of mind and to prepare the candidate for the more serious phases of an Initiation, without actually encouraging or even suggesting horseplay.

*Chapter XI.

It is strongly recommended that all horseplay be discouraged if not prohibited. If, however, there is a demand for it that cannot be satisfied in any other way in the early stages of the Court's life, it is best to minimize it and work it in here in connection with the Tribunal.

The Tribunal is composed of the Director, as Chairman, and two members of each of the Degrees of Pages, Esquires, Knights and Counselors. Its function is to have charge of all preliminaries to the formal Initiation of Lads, Pages, Esquires, Knights and Counselors of the Line. These preliminaries should be carefully planned and ordered with a definite purpose in mind, which may be expressed in three stages:

(1) Test of Character—to include the play features. "Stunts" should be carefully planned with an aim to bring out certain points in the candidate's character, such as courage, truth, loyalty, perseverance, sportsmanship.

(2) Test of Knowledge—planned to ascertain the candidate's knowledge of the Vow, Prayer, and Motto of the Degree to be taken, the Galahad Song, and such other information as is thought necessary for that Degree, such as for Lads (1) describe the Lads' pin and explain its meaning, (2) describe the Galahad Flag, (3) name the Club Colors and tell what they stand for. Pages (1) Learn Part I of the Galahad Quest.* (2) Learn and demonstrate to a small group of Lads a game that is not well known.† (3) Learn the meaning of the Coat of Arms.‡ (4) Explain the meaning of the Pin. For Esquires (1) Learn, if not already known, the meaning of the Coat of Arms, (2) Learn Part II of the Galahad Quest. (3) Demonstrate how to interest a group of boys in The Order of Sir Galahad, assuming that they are strangers to the plan and that you have come as an expert intending to arouse their interest.

*See page 89.
†See Scout Handbook for Boys, Galahad Edition.
‡See page xv.

(4) Explain the meaning of the Esquires' Pin. For Knights—(1) Learn the meaning of the Coat of Arms, if not already known. (2) Learn Parts I and II of the Galahad Quest, if not already known. If known, recite them. (3) Tell the story of the preparation for knighthood under chivalry. (4) State and explain the steps in the process of preparation for Knighthood in The Order of Sir Galahad. (5) Read and give a synopsis of "A boy's own preparation for the Holy Communion."* (6) Make an address of not more than five minutes to a group of prospective Knights or Esquires on the subject of Chivalry.† (7) Present a paper of not more than five hundred words, written by yourself, on "Patriotism" or "Citizenship."‡ (8) Explain the meaning of the Knights' Pin.

(3) Test of Consecration—planned to test a candidate's seriousness of purpose, through a private interview with the Rector or Director.

The following table indicates which of these tests are to be conducted by the different members of the Tribunal:

BEFORE THE INITIATION OF

	Lads and Pages	Esquires	Knights
Test of Character	Pages and Esquires	Esquires and Knights	Knights and Counselors
Test of Knowledge	Knights and Counselors	Knights and Counselors	Counselors
Test of Consecration	Rector or Director	Rector or Director	Rector or Director

Haste should be avoided at all times. It is, therefore, recommended that these preliminaries cover an eight-day period, with a test of character and knowledge on the first night. If these tests are satisfactorily met, a certificate to that effect may be presented by the candidate to the Rector or Director which will set forth the candidate's readiness for the

*See Chapter VI, Section 2.
†See Chapter VII of the Scout Handbook for Boys, Galahad Edition.
‡See Chapter X of the Scout Handbook for Boys, Galahad Edition.

Test of Consecration, interviews for which may be held during the week following. Then a testimonial to the candidate's worthiness to participate in the Vigil may be presented to the King by the Rector before that service takes place.

THE CANDIDATES

It should be remembered that the age limits are the minimum requirements for admission to a Degree, whether for new or old members of the Court. In each Court a Point System should be established and members expected to make a certain number of points each year.*

A prospective member coming into the Parish from outside or one from the same Parish who has not passed through any one of the lower Degrees should be placed on the rolls as a candidate for membership in the Degree to which he is entitled by his age, and should not be presented for Initiation until he has familiarized himself with the minimum requirements of the lower Degrees, as set forth by the Tribunal, although he may not be required to pass through them. To emphasize this period of probation, and to impress upon the mind of the candidate the desirability of meeting these requirements, it is recommended that he be refused admittance to the meetings until after the opening Ritual.

Section 3. The Vigil

The purpose of the Vigil is to carry the preparation for membership in The Order of Sir Galahad a step further and to place the emphasis exactly where it must be placed if the Order is to justify its existence as an organization for the developing of religion in the life of the boy.

Following the ancient custom of those about to receive Knighthood, the boy has had, in the Test of Consecration, a heart-to-heart talk with his Rector. This may be regarded as taking the place of the old

*See Point System, Chapter XX.

confession. He may come to the Vigil without supper—this may be regarded as taking the place of the old fast. If he is confirmed, he may receive the Holy Communion on the Sunday preceding the Initiation. This may be very well accomplished on the occasion of a corporate Communion arranged for all the candidates who are to be initiated. The Vigil should be participated in not only by the candidates for the particular Degree, but also by all members of that Degree.

The Vigil, which should be in the form of a directed meditation upon the meaning of the Vow to be taken, should immediately precede the initiation. It is preferable to hold the Vigil on the same night.

VIGIL PROCEDURE

When the purpose of the Vigil has been explained, and those who are to participate in it have been quietly conducted to their seats, while the organ plays softly they will kneel in the darkened church, and remain kneeling until otherwise instructed. Then the Rector of the Parish or the Counselor in charge of the Vigil proceeds up the center aisle attended by two acolytes, each bearing a taper. The Rector reads and the acolytes respond slowly and impressively. The verses read are selections from Scripture and are printed in the Order of Service for the respective rituals,* having been selected with especial reference to the vow to be taken for the Degree for which the Vigil is held. After this service has been concluded, it may be well to leave the candidates alone in the Church for a few minutes of silence. At least, there should be ample provision in the Vigil itself for silent meditation.

There are three Vigils, one for each of the three Degrees of Pages, Esquires and Knights. In cases where it seems practicable to hold one combined Vigil for all Degrees on the same night, the Order of Service for a Vigil of Knights is recommended to be used.

*See Chapter X.

A SOLITARY VIGIL FOR KNIGHTS

A modified Vigil suggested by the Knights of King Arthur and followed at St. Stephen's Church, Boston, is called the Solitary Vigil.

First, the Rector of the parish has a talk with the boy who is to be initiated into knighthood—a heart-to-heart and man-to-boy straightforward talk on the things that concern a boy most. Then he is sent into the Church to kneel on the chancel steps before the altar for half an hour, recalling what the minister has said to him, praying for help to live out in his life the good advice that has been given, and making silent resolutions that will assist him in the fulfilling of his aims. In the meantime, before him on the altar, are his own sword and shield, which remind him of the reality of the struggles that he must put up if he is to win out, and at the same time, because they are on the altar, they show him that this fight can be carried through to a successful finish only by virtue of an intimate relation between his fighting power and a spiritual Presence.

This type of Vigil will prove very impressive and beneficial when there are but a few boys to be initiated into Knighthood.

Section 4. The Formal Initiation

THE DEGREE TEAM

The Formal Initiation for all Degrees above that of Lads should be in charge of a permanent Degree Team, composed of Knights or Counselors whose duty it shall be to arrange details and conduct candidates through the ceremony without using the Manual.

The Degree Team should also be ready to respond to calls from parishes in which Courts are about to be started, to give suggestions, and to aid in carrying through Installations, Coronations and Initiations. The members of the Degree Team may be members of the King's Cabinet.

PROPERTIES OF INITIATIONS

For all Initiations special equipment must be provided and on hand. Everything should be in readiness at least ten minutes before the service is to start. Regalia for the newly-initiated, blindfolds and bandages for the wrists of candidates, sword, candles, and other accessories should be placed where they can be found when needed. Confusion at the last minute will spoil the effect of the most carefully conducted Vigil and Initiation. A rehearsal will often be found profitable, especially for the younger Degrees.

INITIATIONS IN THE CHURCH

It is to be hoped that the Initiation will take place in the church itself wherever this is possible. A chair for the King will be placed in the center of the choir at the head of the chancel steps. Counselors of the Line may be seated in the choir stalls on the Gospel side and the Knights on the Epistle side. Lower Degrees, if present, may be seated in the nave in order of rank. A taperer with lighted candle stands on either side of the King, and two members of the Tribunal stand on either side of the candidate during the ceremony.

INITIATIONS ELSEWHERE

It has been found that Initiation ceremonies lend themselves very readily to being held in the church. Where objection to this is raised, however, the Initiation may be held in the parish house or some place other than the church or chapel. Then it is suggested that a platform be provided on which a large chair should be placed and over this a canopy. Flags and banners should be hung about for decorations. In the center of the hall should be placed a table and chair for the Knight of the Records. On each side of the King there should be chairs or stalls for the Knights and Counselors of the Line. In front of the King and on either side, chairs or benches

may be provided for Pages or Esquires (if present) in such manner as any Court may prefer.

It is expected of course that no one will be present at any Initiation except members of the Degree concerned and of higher Degrees. No one should be permitted to witness the Initiation to a Degree higher than his own, except where a Knight is being made Counselor at some Full Conclave.

THE PROCEDURE

The King or Counselor or the Knight acting as King presides. The King wears a crown and a white tunic with ample cape of cardinal canton flannel, trimmed with white cotton or canton flannel to represent ermine. In his hand he holds a sceptre and at his side is a sword. (If a Counselor or Knight takes the King's place he will not wear a crown nor carry a sceptre.) Members of the Court assisting at Initiations are attired according to suggestions given in the chapter on Regalia.* Great solemnity should prevail.

The Initiations follow the forms set forth for the several Degrees,† each candidate being brought forward alone. The disposition of each candidate after his Initiation and the procedure after all have been initiated are set forth in a separate section applying to all Degrees.‡

*See Chapter XXII.
†See Chapter XI.
‡See Chapter XI, Section 7.

CHAPTER X

VIGILS

Section 1. For Pages.
Section 2. For Esquires.
Section 3. For Knights.

CHAPTER X

Vigils

Section 1. An Order of Service for a Vigil

FOR PAGES

The Minister, proceeding up the center aisle of the darkened church with two acolytes, one on each side, habited as monks, each holding a taper, reads responsively with the acolytes the following verses:

Minister: Hear what the Psalmist says of those who would obey:

Blessed are those that are undefiled in the way: and walk in the law of the Lord.

Blessed are they that keep His testimonies: and seek Him with their whole heart.

For they who do no wickedness: walk in His ways.

Thou hast charged: that we shall diligently keep Thy commandments.

O that my ways were made so direct: that I might keep Thy statutes.

So shall I not be confounded: while I have respect unto all Thy commandments.

I will thank Thee with an unfeigned heart: when I shall have learned the judgments of Thy righteousness.

I will keep Thy ceremonies: O forsake me not utterly.

Proceeding to the chancel steps the Minister turning to the boys kneeling before him says as follows:

Minister: In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The Lord be with you.

Acolytes: And with thy spirit.

Minister: Let us pray.

Lord have mercy upon us.

Acolytes: Christ have mercy upon us.

Minister: Lord, have mercy upon us.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

Here shall follow an address of not more than three minutes on the meaning of the Vow of Obedience.

All those to be initiated shall then be bidden to meditate for two or three minutes on subjects suggested for

1. *Silent self-examination,*
2. *Silent resolution.*

Minister: Let us pray.

Blessed Lord, Who on earth didst perfectly obey, help us by Thy grace to render always, to all who have the right to command us, unswerving obedience without question or murmur. In Thine own name we ask it. Amen.

Minister: Almighty God, Who hast called us to be disciples of Helpfulness, Obedience, Truth, Chivalry and Service, clothe us with right, arm us with might, that we may be faithful to Thee in this world and finally, with the true and good of all ages, win everlasting life, through Jesus Christ our Lord. *Amen.*

Then shall follow the Benediction, after which a recessional hymn may be sung; or all silently march from the church to soft music.

Section 2. An Order of Service for a Vigil

FOR ESQUIRES

The minister proceeding up the center aisle of the darkened church with two acolytes, one on each side, habited as monks, each holding a taper, reads responsively with the acolytes the following verses:

Minister: Hear the words of Scripture concerning those who speak the truth:

Lord, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

He that hath not given his money upon usury: nor taken reward against the innocent.

Whoso doeth these things: shall never fail.

Proceeding to the chancel steps the Minister turning to the Candidates for Esquireship kneeling before him says as follows:

Minister: In the name of the Father, and of the Son, and of the Holy Ghost, *Amen.*

Minister: The Lord be with you.

Acolytes: And with thy spirit.

Minister: Let us pray.

Lord have mercy upon us.

Acolytes: Christ have mercy upon us.

Minister: Lord have mercy upon us.

Minister and all: Our Father, etc.

Minister: Almighty God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

Here shall follow an address of not more than three minutes on the meaning of the Vow of Truth.

All those to be initiated shall then be bidden to meditation for two or three minutes on subjects suggested for

1. *Self examination,*
2. *Silent resolution.*

Minister: Let us pray.

Help us, Father, to hate, as Thou dost hate, lying and dishonesty in every form. Make us to love, as Thou dost love, truth and fairness in all we do. We ask it for the Saviour's sake. Amen.

Minister: Almighty God, Who hast called us to be disciples of Helpfulness, Obedience, Truth, Chivalry and Service, clothe us with right, arm us with might, that we may be faithful to Thee in this world and finally, with the true and good of all ages, win everlasting life, through Jesus Christ our Lord. *Amen.*

Then shall follow the Benediction, after which a recessional hymn may be sung; or all silently march from the church to soft music.

Section 3. An Order of Service for a Vigil

FOR KNIGHTS

The Minister, proceeding up the centre aisle of the darkened church with two acolytes, one on each side, habited as monks, each holding a taper, reads responsively with the acolytes the following verses:

Minister: Hear what the Psalmist says concerning the pure in heart:

Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

This is the generation of them that seek him: even of them that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in.

Who is this King of glory: It is the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in.

Who is this King of glory: Even the Lord of hosts, he is the King of glory.

Proceeding to the chancel steps the Minister turning to the candidates for Knighthood kneeling before him, says as follows:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Minister: The Lord be with you.

Acolytes: And with thy spirit.

Let us pray.

Minister: Lord have mercy on us.

Acolytes: Christ have mercy on us.

Minister: Lord have mercy on us.

Minister and candidates together: Our father, etc.

Minister: Teach me, O Lord, the way of thy statutes:

Acolytes: And I shall keep it unto the end.

Minister: Give me understanding, and I shall keep thy law:

Acolytes: Yea, I shall keep it with my whole heart.

Minister: Let us pray for the spirit of perfect Obedience.

After all have prayed in silence the Minister shall say this Collect:

> O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

Minister: Lord, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

Acolytes: Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

Minister: Let us pray for the spirit of Truth and Honesty.

After all have prayed in silence the Minister shall say the following Collect:

> Almighty God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things

as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

Minister: Wherewithal shall a young man cleanse his way?

Acolytes: Even by ruling himself after thy word.

Minister: O God, make clean our hearts within us.

Acolytes: And take not thy Holy Spirit from us.

Minister: Let us pray for the spirit of Purity, the heart of Chivalry.

After all have prayed in silence the Minister shall say the following Collect:

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

Then all being seated, the Minister shall make a brief address on the meaning of the Vow of Chivalry, and this completed all shall kneel to meditate upon the Vow and to make a silent resolution to keep it steadfastly.

Minister: Let us pray.

O sinless Son of Man, make us staunch in our stand for purity in thought, word and deed; that we may keep our bodies undefiled and be ready always to protect and honor womankind. Thus shall we honor Thee, our Master, Jesus Christ our Lord. Amen.

Almighty God, Who hast called us to be disciples of Helpfulness, Obedience, Truth, Chivalry and Service, clothe us with right, arm us with might, that we may be faithful to Thee in this world and finally, with the true and good of all ages, win everlasting life, through Jesus Christ our Lord. *Amen.*

Then shall follow the Benediction, after which a recessional hymn may be sung; or all silently march from the church to soft music.

"STAUNCH IN HIS STAND"

CHAPTER XI

INITIATIONS

Section 1. For Lads.
Section 2. For Pages.
Section 3. For Esquires.
Section 4. For Knights.
Section 5. I. For Counselors of the Line.
II. For Associate Counselors.
Section 6. A Closing Service for All Initiations.

CHAPTER XI

Initiations

Section 1. The Ritual for Initiation to the First Degree

LADS

The boy to be initiated Lad is escorted by two Esquires, one on either side, into the presence of the Counselor appointed to conduct the initiation, habited in his regalia and seated at a table.

Counselor: Esquires, what boy is this?

Esquires: A boy who is of age to become a Lad in The Order of Sir Galahad.

Counselor: Boy, we would gladly have thee a member of our Order. The duty of a Lad is to be helpful. He should be eager to help others: he should be ready cheerfully to do his chores at home; to be ready to help his teachers in the school; be ready to help his Rector in the Parish. Art thou willing to do these things?

The Counselor awaits the boy's reply.

Counselor: Wilt thou promise to try?

The Counselor awaits the boy's reply.

Counselor: Then place thy hands between mine and say after me the Lads' Vow:

(*The boy, taught by the Counselor, repeats*)

I promise to help my home, my school, my friends, and my Church in whatever way I can.

Counselor: Receive the insignia of the Degree. Go forth, and be a helpful Lad of The Order of Sir Galahad.

Section 2. The Ritual for Initiation to the Second Degree

PAGES

The Lad with eyes blindfolded and hands tied is led by a Counselor to the Hall of Conclave. Three knocks.

Sentinel: What ho! Who comes?

Counselor: A Lad who craves the boon of serving as a Page in The Order of Sir Galahad.

Sentinel: Lad, is this truly thy desire?

Lad: Yea, my good Lord.

Sentinel: Then know thou this, that none need seek this service save he be quick to obey.

Counselor: Sir Sentinel, the Lad hath a brave heart and is ready to obey.

Sentinel: Lead him to the throne then. The King even now gives audience.

The Counselor leads the Lad to the throne.

Counselor: Lad, thou art before the King. Kneel.

King: Sir Counselor, why bringest thou the Lad to me?

Counselor: Your Majesty, that he may serve as a Page in The Order of Sir Galahad.

King: Unbind his eyes that I may read his face, whether he be worthy.

The Counselor unbinds the Lad's eyes.

King (after looking intently into the Lad's face): Lad, thy face bespeaks thee well; but know thou this: who seeks so proud a service must promise to obey.

King: Wilt thou promise to obey?

Lad: Yea, Your Majesty, I will.

King: Repeat after me thy Vow:

(*The Lad repeats*)

I take upon myself the Vow of obedience. All who have the right to command me, I promise to obey.

King: Thou hast spoken well.

King: Sir Counselor, unbind his wrists that I may test his hands, whether they be ready.

The Counselor unties the Lad's hands.

King (*to Page standing near*)*:* Page, take the brand Excalibur and bear it to the candidate. Lad, this is the sharp sword Excalibur. Dost fear to take the keen blade in thy naked hands and bear it to thy King?

Lad: Nay, Your Majesty, I fear it not.

King (*to Esquire*)*:* Esquire, draw the blade and lay it on the young Lad's palms.

King: Sir Counselor, lead hither the Lad.

The Lad is led before the King and made to kneel on one knee, and courteously to hand the sword to the King.

King: Lad, thou hast shown thyself worthy. By the King's decree, henceforth thou art a Page in The Order of Sir Galahad.

King: Rise and be clothed with the regalia of thy Degree. (*A Page's collar is placed around his neck.*) Keep thy Vow and remain ever faithful to The Order of Sir Galahad.

Section 3. The Ritual for Initiation to the Third Degree

ESQUIRES

The Page to be initiated is brought blindfolded and with tied hands to the Hall of Conclave. Three knocks.
Sentinel: Why comest thou here?

Counselor: Prithee, sir, I come with this Page who seeks the King.

Sentinel: Hath the King summoned him to his presence?

Counselor: Yea, forsooth, the King would create him an Esquire.

Sentinel: Enter and pass on.

Counselor (having led the Page to the throne): Your Majesty, I have brought to thee the Page thou hast chosen to be Esquire.

King: Hath he been tested?

Counselor: Nay, your Majesty.

King: Page, art thou willing to undergo the trial which shall prove thy fitness for this honor?

Page: Yea, your Majesty, I am.

King: Let the Page be tested.

Counselor (having unbound the Page's hands): Here, Page, is the mystic sword Excalibur,* embedded in a stone. Canst draw it forth, thou art ready for Esquireship. Seize and draw.

He tries and fails.

Counselor: Your Majesty, the Page hath tried and is found unequal to the task.

King: Hither, Page, and kneel. No hand can draw this mystic blade save with the strength that cometh from singleness of heart. If thou will openly pledge thyself to truth, then perchance thou canst draw Excalibur from the stone. I

*Use two swords, one of which should be securely fixed, the other free. Or a sword in a cement block may be used, with a pin that would secure or release it.

bid thee repeat as I teach thee, slowly and thoughtfully, the words of this Vow:

(*The Page repeats*)

Page:

I pledge myself to truth. Dishonesty and lying in every form I promise to put away. Truth and fairness I promise to follow in all I do.

King: Rise, Page. Once again try to draw Excalibur from the stone.

He draws it forth.

Counselor: Your Majesty, the Page is worthy. He hath drawn Excalibur from the stone.

King: Thou canst become, then, an Esquire of this Order. Kneel and receive the King's sign to bear the new name thou hast won.

The King strikes the Page with the sword gently upon the knee.

King: By this sign I create thee Esquire in The Order of Sir Galahad. Rise and be clothed with the regalia of thy Degree. (*The Esquire's sash is thrown over his left shoulder.*) Keep thy Vow and remain ever faithful to The Order of Sir Galahad.

Section 4. The Ritual for Initiation to the Fourth Degree

KNIGHTS

The Esquire to be initiated is brought blindfolded and with hands tied to the Hall of Conclave. Three knocks.

Sentinel: Who knocks at the Hall of Conclave?

Counselor: A Counselor.

Sentinel: Wherefore dost thou knock?

Counselor: I seek admission to the King.

Sentinel: Comest thou alone?

Counselor: Nay, an Esquire I have with me, who craves the boon of knighthood.

Sentinel: Dost thou know, Sir Counselor, that he may not have this boon save he be worthy of the honor?

Counselor: The Esquire is most worthy.

Sentinel: Enter. The King gives audience.

Both proceed to the throne.

Counselor: Your Majesty, I bring an Esquire to the Court.

King: An Esquire? Let him step forth. (*The Esquire steps forward.*) And what doth this Esquire crave?

Counselor: Knighthood, your Majesty; he desireth knighthood.

King: Is this true, Esquire, as Sir Counselor hath said?

Esquire: Yea, your Majesty.

King: Kneel. Sir Counselor, unbind his hands and take the bandage from his eyes.

King: Esquire, know that all who are knighted at this Court and by me are sworn to respect themselves and to honor womankind. I demand of thee, therefore: Dost thou here in the presence of thy King vow to respect thy body and keep clean thy mind?

Esquire: Yea, your Majesty.

Two Counselors who stand with drawn swords, one on each side of the candidate, and a little to the rear, strike their swords three times over his head after each vow.

King: Dost thou here in the presence of thy King vow to protect and honor womankind?

Esquire: Yea, your Majesty.

King: Dost thou here in the presence of thy King vow to reverence thy conscience, seek high thoughts, love the truth, and follow all that makes a man?

Esquire: Yea, your Majesty, I vow.

King: Sir Knights: Do ye witness to the vows now made?

All: We do witness.

King: Esquire, thou hast assented to a threefold vow. That it may be impressed upon thy mind and ever serve as a guide to thy conduct as a Knight in The Order of Sir Galahad, place thy hands in mine and repeat the Vow of Knighthood, saying after me:

(*The Esquire repeats*)

In the name of the Father, and of the Son, and of the Holy Ghost, I, ..., solemnly vow to guard my body from misuse and abuse, to keep clean my mind by harboring no impure or debasing thought. I vow, as the knights of old did vow, to protect and honor womankind in thought, in word and in deed; and that I may not fail in these vows, I swear to reverence my conscience, seek high thoughts, love the truth, and follow all that makes a man. Amen.

"GOD PROSPER THEE IN THY VOW"

From Baldwin's "Story of the King." Copyright, by Permission of the American Book Company, Publishers

King: Well hast thou spoken. God prosper thee in thy Vow.

King (*taking a sword and laying it on the shoulder of the kneeling Esquire*)*:* Esquire, I solemnly dub thee Knight of The Order of Sir Galahad. Rise, Sir Knight. (*A Knight's cape is placed on the Knight's left shoulder.*) Keep thy Vow and remain ever faithful to The Order of Sir Galahad.

Section 5. The Ritual for Initiation to the Fifth Degree

1. Counselors of the Line

The Knights, Esquires and Pages being assembled, the King, seated upon his throne with a Page at his right hand and another at his left, shall bid a Page summon to his presence the Knight who is eligible for the Degree of Counselor of the Line.

The Page bearing a staff shall approach the Counselor-elect and striking him with his staff shall say:

> Sir . . . . . , the King bids thee to his presence.

The Knight rising shall say:

> Sir . . . . . attends the bidding of the King.

The Page shall then conduct the Knight from the Conclave, where he shall be divested of his Knight's cape, the Page returning to his place at the King's side to await the further bidding of the King.

Then shall two Esquires conduct the Knight from the adjoining room to the presence of the King, whereupon the Knight shall kneel on one knee before the King, who shall say.

> Sir . . . . . , we have observed thee that thou hast been a trusty Knight; thou hast been helpful; thou hast been obedient; thou hast been devoted to truth; thou hast been chivalrous in conduct. Because thou hast been faithful to the ideals of this Order and worthy to enjoy the confidence of thy King, we are minded to create thee a Counselor of the Line of . . . . . Court of The Order of Sir Galahad. Know, however, that those whom we choose to take into our council must be such as are ready to become the servants of all. Tell us, therefore, if it is thy mind to seek not the benefits that this Order can give to thee, but henceforth to study what thou mayest give and do for the good of this Order?

Knight: That is my desire.

King: This Order is created and lives for the good of the Church of Christ; tell us, therefore, if thou dost conceive it thy duty to serve the Church with steady will?

Knight: Yea, your Majesty.

King: Tell us, dost thou conceive it thy duty to set a good example to the youth of the Parish and to be ready at all times to participate in work planned for their improvement?

Knight: Yea, your Majesty.

King: Tell us, dost thou conceive it thy duty to perform faithfully that which thou dost undertake, without omission or neglect, in so far as thou art able?

Knight: Yea, your Majesty.

Then shall the King hold out to him his sword, exhibiting the cross which forms the hilt, and say:

Sir ....., lay thy hand upon this Cross.

And the Knight shall do as the King biddeth. Then shall the King teach the Knight, who shall say after him:

(*The Knight repeats*)

I, Sir....., Knight of The Order of Sir Galahad, pledge myself to be faithful to and active in the service of the Church of Christ and of this Order, for Christ's sake. Amen.

King: Rise, Sir Counselor, and be vested in the habit of thy Degree. Henceforth, thou shalt be known as the King's friend.

Then shall two Knights invest the Counselor with the regalia of his Degree. And when all the Counselors-elect shall have been admitted, there shall be said by the Rector, if he be present, this prayer and such other prayers as may be convenient.

O Lord Jesus Christ, who camest not to be ministered unto but to minister and to give Thy life for the good of all, grant unto us Thy servants to be so diligent in our work, so constant in our devotion, so whole-hearted in our service to Thee and Thy Church, that Thou mayest use this our Order for the advancement of Thy Kingdom and the glory of Thy Name. *Amen.*

O God, dismiss us with Thy blessing and give us grace to do Thy will. *Amen.*

II. Associate Counselors

(Conducted by the Rector as Chaplain)

The men to be admitted Associate Counselors being assembled in a convenient place, the service shall proceed as follows:

Rector: We are assembled here in the sight of God to admit these men as Associate Counselors in The Order of Sir Galahad. We commend them to your earnest prayers that they may perform and keep all the obligations of the Order as long as they shall remain members thereof, that so their labors may bring forth all manner of good to the glory of God and the welfare of the young men and boys of this Parish.

Rector: The Lord be with you.

Response: And with thy spirit.

Rector: Let us pray.

O Lord save thy servants.

Response: Who put their trust in thee.

Rector: O Master of Life, ever make our fellowship the revelation of Thy presence, that out of the experience of our years, as elder brothers, we may further the cause of youth and manhood through Thy Church, that we all may be bound together according to our several abilities to advance Thy Kingdom, for Thy Name's sake. *Amen.*

Rector: O Lord open thou our lips.

Response: And our mouths shall show forth thy praise.

Rector: Glory be to the Father and to the Son and to the Holy Ghost.

Response: As it was in the beginning, is now and ever shall be, world without end. Amen.

Psalm 145

The Lesson: St. Matthew vii: 13–21.

THE CHARGE

Rector: In the Name of the Father and of the Son and of the Holy Ghost. *Amen.*

An Associate Counselor doth promise, so far as he shall be able, faithfully to obey the Motto of the Degree of Associate Counselor in The Order of Sir Galahad; to offer at all times such service as he may be called upon to give; to set a good example to the youth of the Parish and to be ready at all times to participate in the work planned for their improvement.

Wilt thou perform these duties in this Parish?

Response: I will.

Taking each by the right hand the Rector shall first receive the candidate, then invest him with the regalia of his Degree, saying:

We receive and admit thee as an Associate Counselor into The Order of Sir Galahad. Mayest thou have grace ever faithfully to remember thy duty to the youth of the Church and to further the spread of Christ's Kingdom among men.

Hymn: "Soldiers of Christ, arise"

Closing Prayers: The Galahad Prayer and others at the Rector's discretion.

Section 6. A Closing Service for all Initiations

After each candidate has been vested with his regalia, he is conducted to the rear of the church (or other place of assembly), where he waits quietly during the Initiation of those who follow. When all have been initiated, two members of the Degree team escort the newly admitted members to the front of the church, the others remaining standing to receive them.

The King may then make a brief address, setting forth the meaning of the particular Vow taken, and urging upon the newly initiated members loyalty to the Order and to the Church which the Order serves, during which address those present shall be seated.

Then all, standing, shall sing the Galahad Song.

This concluded, the Director shall say:

The Lord be with you,

Answer: And with thy spirit.

Director: Let us pray for The Order of Sir Galahad.

All: Almighty God, Who hast called us to be disciples of Helpfulness, Obedience, Truth, Chivalry and Service, clothe us with right, arm us with might; that we may be faithful to Thee in this world and finally, with the true and good of all ages, win everlasting life, through Jesus Christ our Lord. Amen.

Or,

Almighty God, Who didst raise up knights of old gladly to serve and bravely to strive for right and truth, make, we pray Thee, all members of The Order of Sir Galahad constant in Helpfulness, Obedience, Truth, Chivalry and Service, that they may be strong to do Thy will and evermore honor Thee as knights of the present day, through Jesus Christ our Lord. Amen.

Director: Let us pray for all members of the ..... Degree.

Then shall follow the Prayer for the Degree.

Director: Let us pray for those who have just been initiated:

> Almighty God, who hast given Thy servants here present the will to take these Vows upon them; Grant them also strength and power to perform the same; that they may faithfully serve Thee and The Order of Sir Galahad in the Degree of ..... (and in due time be found worthy to be admitted into the higher Degree of .....), through Jesus Christ our Lord. *Amen.*

Then shall the Rector, if he be present, pronounce the Benediction:

> God the Father, God the Son, and God the Holy Ghost, bless, preserve, and keep you, now and forevermore. *Amen.*

CHAPTER XII

RITUALS FOR MEETINGS

Section 1. For Lads.
Section 2. For Pages.
Section 3. For Esquires.
Section 4. For Knights.
Section 5. For Counselors.
Section 6. For Full Conclaves.
Section 7. The Ritual of Affiliation.

HIS NEW DAY

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CHAPTER XII

Rituals for Meetings

Section 1. The Ritual for Meetings

OF LADS

The Counselor, standing in his appointed place, with the Lads standing before him, shall begin the meeting:

Lads of The Order of Sir Galahad.

Lads: All hail, Sir Counselor.

Counselor: Lads, tell me the Motto of your Degree.

Lads: Helpfulness.

Counselor: What was the promise that ye made when ye were admitted into The Order of Sir Galahad?

Lads: We promised to be helpful.

Counselor: Pray ye then to our Heavenly Father that He will give you His grace truly to keep this Vow.

All (kneeling on one knee): Our heavenly Father, make us, we pray Thee, such boys as Jesus was, always glad to help others and ready to serve our homes, our schools, our friends and our Church, for Jesus' sake. Amen.

Our Father, etc.

Counselor: Grant, O Lord, that what we have prayed with our lips we may mean in our hearts and practise in our lives, for our Saviour's sake.

All: Amen.

After which the meeting shall continue and such program as the Counselor has prepared shall be carried out.

Counselor: Lads, be seated.

Counselor: Lads, your President will now present the especial interest of the meeting.

The especial interest of the meeting.

When comes the hour of closing, as the Counselor raps thrice with his staff, the Lads shall gather before him. Then shall they proceed to the closing as follows:

Counselor: Lads.

Lads: All hail, Sir Counselor!

Counselor: The hour draws nigh which parts us; ere we go, sing we the song of our Order.

Then shall all standing sing the Galahad Song.

Counselor: Keep ye your Vow of Helpfulness until we meet again. Lads, I declare that the meeting is ended.

And ere they leave, right merrily shall they sound the rallying cry:

Rah! Rah! Rah!
Rah! Rah! Ree!
G–A–L–A–H–A–D

Section 2. The Ritual for Meetings

OF PAGES

The Counselor, sitting in his appointed place, with the Pages standing before him, shall address them as follows:

Pages of The Order of Sir Galahad.

Pages: All hail, Sir Counselor!

Counselor: Pages, answer me truly; what is the Motto of your Degree?

Pages: Obedience.

Counselor: What was the promise that ye made when our liege lord the King received you into this noble Order?

Pages: We promised to obey.

Counselor: Pray ye then to Almighty God that He will give you His grace truly to keep your Vow.

All (kneeling on one knee): Blessed Lord, who on earth didst perfectly obey, help us by Thy grace to render always, to all who have the right to command us, unswerving obedience without question or murmur. In Thine own Name we ask it. Amen.

Our Father, etc.

Counselor: Grant, O Lord, that what we have prayed with our lips we may mean in our hearts and practise in our lives, for our Saviour's sake.

All: Amen.

Then shall all standing sing the Galahad Song.

Then shall the Counselor direct the Pages to whatever may be the matter which he has prepared for them at this meeting.

When comes the hour of closing, the Counselor shall rap thrice with his staff, and shall bid the Pages gather before him. Then shall they proceed to the closing as follows:

Counselor: Pages.

Pages: All hail, Sir Counselor!

Counselor: The hour draws nigh which parts us: keep ye your Vow of Obedience until we meet again.

And ere they leave the Hall of Conclave right merrily shall they sound the rallying cry:

Rah! Rah! Rah!
Rah! Rah! Ree!
G–A–L–A–H–A–D

Section 3. The Ritual for Meetings

OF ESQUIRES

The Counselor, sitting in his appointed place, with the Esquires standing before him, shall address them as follows:

Counselor: Esquires of The Order of Sir Galahad.

Esquires: All hail, Sir Counselor!

Counselor: If ye be trusty Esquires, answer me truly the Motto of your Degree.

Esquires: Truth.

Counselor: What then was the Vow that ye took in the presence of our liege lord the King?

Esquires: We pledged ourselves to Truth.

Counselor: See to it then that ye keep the pledge ye have so solemnly made, and pray ye now to our Heavenly Father that ye may keep it truly in your hearts.

All (kneeling on one knee): Help us, Father, to hate, as Thou dost hate, lying and dishonesty in every form. Make us to love, as Thou dost love, truth and fairness in all we do. We ask it for the Saviour's sake. Amen.
Our Father, etc.

Counselor: Grant, O Lord, that what we have prayed with our lips we may mean in our hearts and practise in our lives, for our Saviour's sake.

All: Amen.

Then shall all standing sing the Galahad Song.

Then shall the Counselor direct the Esquires to whatever may be the matter which he has prepared for them at this meeting.

When comes the hour of closing, the Counselor shall rap thrice with his staff, and shall bid the Esquires gather before him. Then shall they proceed to the closing as follows:

Counselor: Esquires.

Esquires: All hail, Sir Counselor!

Counselor: The hour draws nigh which parts us; keep ye your Vow of Truth until we meet again.

And ere they leave the Hall of Conclave, right merrily shall they sound the rallying cry:

Rah! Rah! Rah!
Rah! Rah! Ree!
G–A–L–A–H–A–D

Section 4. The Ritual for Meetings

OF KNIGHTS

The King sitting upon his throne, with the Knights standing before him, shall proceed as follows:

Sir Knights of The Order of Sir Galahad.

Knights: All hail to the King!

King: We are about to open a meeting of this knightly Order. Sir Sentinel, bar the gate.

Sentinel: Your Majesty, the gate is barred.

King: Sir Knights, what is the Motto of your Degree?

Knights: Chivalry.

King: What was the Vow that ye took in our presence, when we admitted you into this high and honored Degree of The Order of Sir Galahad?

Knights: We swore to respect out bodies and keep clean our minds; to protect and honor womankind; to reverence conscience, seek high thoughts, love the truth, and follow all that makes a man.

King: Let us pray for help to keep these vows to the Lord and Maker of all.

All (kneeling on the right knee): O Sinless Son of Man, make us staunch in our stand for purity in thought, word and deed; that we may keep our bodies undefiled, and be ready always to protect and honor womankind. Thus shall we honor Thee our Master, Jesus Christ our Lord. Amen.

Our Father, etc.

King: Grant, O Lord, that what we have prayed with our lips we may mean in our hearts and practise in our lives, for our Saviour's sake.

All: Amen.

King: Sir Knights, be seated. Now declare we the business of this meeting open.

Then shall proceed the business following this order:

The report of the Knight of the Records.
The report of the Knight of the Treasury.
Unfinished business.
New business.

King: Sir Counselor, you may present the especial interest of the evening.

The especial program for the evening.

When comes the hour of closing, as the King raps thrice with his sceptre, his Knights shall gather before him. Then shall they proceed to the closing as follows:

King: Sir Knights.

Knights: All hail to the King!

King: The hour draws nigh which parts us; ere we go, sing we the song of our Order.

Then shall all standing sing the Galahad Song.

King: Keep ye your vow of Chivalry until we meet again. Sir Sentinel, unbar the gate. The meeting now is ended.

Section 5. The Ritual for Meetings

OF COUNSELORS

The Counselor, preferably the Chief Adviser or the President of the Council, standing in his appointed place with the Counselors of the Line before him, shall begin the meeting:

Counselor: Counselors of the Line of The Order of Sir Galahad.

Counselors of the Line: All hail, Sir Counselor!

Counselor: Sir Counselors, tell me the Motto of your Degree.

Counselors: Service.

Counselor: What was the Vow that ye took when ye were admitted into this most high Degree of The Order of Sir Galahad?

Counselors: We pledged ourselves to be faithful and active in the service of the Church of Christ and of this Order, for Christ's sake.

Counselor: Let us pray for help to keep these vows to the Lord and King of all.

All: (*Kneeling on one knee*): Help us, our Father, to serve Thee, the Church, and The Order of Sir Galahad with such constancy and devotion that we may promote the cause of boyhood and so advance Thy Kingdom, for the Master's sake. Amen.

Our Father, etc.

Counselor: Grant, O Lord, that what we have said with our lips we may mean in our hearts and practise in our lives, for our Saviour's sake.

All: Amen.

Counselor: Sir Counselors, be seated. Now declare we the business of this meeting open.

Then shall proceed the business in the following order:

The report of the Treasurer.
The report of the Secretary.
Unfinished business.
New business.

Counselor: Sir Counselors, we shall now have the especial interest of the evening presented by those in charge.

When comes the hour of closing, as the Counselor raps thrice with his staff, the Counselors of the Line shall stand. Then shall they proceed to the closing as follows:

Counselor: Sir Counselors.

Counselors: All hail!

Counselor: The hour draws nigh which parts us. Ere we go sing we the song of our Order.

Then shall all standing sing the Galahad Song.

Counselor: Keep ye your vow of Service until we meet again. The meeting now is ended.

Note: If the Counselors of the Line and the Associate Counselors meet separately this Ritual may be used with appropriate changes of address.

Section 6. The Ritual for

FULL CONCLAVES

All the members of the Order being in their proper stations, the King shall proceed as follows:

Sir Counselors, Sir Knights, Esquires, Pages and Lads.

All: All hail to the King!

King: Lads, tell me the Motto of your Degree.

Lads: Helpfulness.

King: Pages, answer me truly; what is the Motto of your Degree?

Pages: Obedience.

King: Esquires, if ye be trusty, what is the Motto of your Degree?

Esquires: Truth.

King: Sir Knights, what is the Motto of your Degree?

Knights: Chivalry.

King: Sir Counselors, what is the Motto of your Degree?

Counselors: Service.

King: Pray we all unto Almighty God that He will write these several Mottoes of our Degrees upon our hearts.

All kneel upon one knee.

Lads (led by the King): Our heavenly Father, make us, we pray Thee, such boys as Jesus was, always glad to help others and ready to serve our homes, our schools, our friends and our Church, for Jesus' sake.

All: Amen.

Pages (led by the King): Blessed Lord, Who on earth didst perfectly obey, help us by Thy grace to render always, to all who have the right to command us, unswerving obedience without question or murmur. In Thine own Name we ask it.

All: Amen.

Esquires (led by the King): Help us, Father, to hate, as Thou dost hate, lying and dishonesty in every form. Make us to love, as Thou dost love, truth and fairness in all we do. We ask it for the Saviour's sake.

All: Amen.

Knights (led by the King): O sinless Son of Man, make us staunch in our stand for purity in thought, word and deed; that we may keep our bodies undefiled, and be ready always to protect and honor womankind. Thus shall we honor Thee, our Master, Jesus Christ our Lord.

All: Amen.

Counselors (led by the King): Help us, our Father, to serve Thee, the Church, and The Order of Sir Galahad, with such constancy and devotion that we may promote the cause of boyhood and so advance Thy Kingdom, for the Master's sake.

All: Amen.

Our Father, etc.

Then shall all standing sing the Galahad Song.

King: Sir Counselor, you may present the especial interest of the evening.

The especial program for the evening.

When all is in order for the closing, they shall proceed as follows:

King: Sir Counselors, Sir Knights, Esquires, Pages and Lads.

All: All hail to the King!

King: The hour draws nigh which parts us; ere we go, pledge we each his troth to his country and to the Cross of Christ.

Here the Flag Bearer advances with the Flag.

All: I pledge allegiance to my flag and to the Republic for which it stands, one nation, indivisible, with liberty and justice for all.

Here the Crucifer advances with the Cross.

All: I pledge allegiance to the Cross and the Church for which it stands, for I am not ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world and the devil; and to continue Christ's faithful soldier and servant unto my life's end. Amen.

King: Keep ye, each Counselor, Knight, Esquire, Page and Lad, his Vow until we meet again.

Section 7. The Ritual

OF AFFILIATION

To be used when a Member is accepted from another Court

When members are received from one Court into active membership in another, it is recommended that the following Ritual be used and made a special feature of the evening at a Full Conclave.

The person to be admitted is presented to the Director who in turn presents him to the King.

Director: Your Majesty, I present unto you this ..... (*Lad, Page, Esquire, Knight or Counselor*) to be affiliated with this Court of The Order of Sir Galahad.

King: Cometh he with credentials?

(*It is understood that credentials are his transfer papers properly executed according to a form prescribed for the purpose and obtained at Headquarters.*)

Director: Yea, your Majesty.

King: Hast thou examined his credentials carefully, and art thou convinced that they are properly certified?

Director: I am so convinced.

King: Is it truly thy desire ..... (*Lad, Page, etc.*) to become a member of this Court of The Order of Sir Galahad?

Candidate: Yea, your Majesty.

King: Dost thou here renew thy loyalty to The Order of Sir Galahad?

Candidate: Yea, your Majesty.

King: What is the Motto of thy Degree?

Candidate (*answering according to the Degree he holds*).

King: Dost thou believe then that thou art bound by this oath and wilt thou strive faithfully to perform it as a member of this Court?

Candidate: Yea, your Majesty.

Then shall the King bid the Conclave rise and repeat after him as follows.

All: We, the members of this Court, extend to thee, our brother in The Order of Sir Galahad, the hand of fellowship and bid thee welcome.

Then shall the King bid the Conclave raise the shout of welcome by giving the Galahad cheer, with the candidate's name thrice repeated at the end:

Rah! Rah! Rah!
Rah! Rah! Ree!
G–A–L–A–H–A–D

King: Thou seest how hearty the welcome is. As thou art greeted, so wilt thou be treated as a member in this Court of The Order of Sir Galahad.

King: Let the meeting now proceed.

CHAPTER XIII

PROGRAMS FOR LADS

Section 1. Introduction: The Use of the Programs.
Section 2. First Year Program.
Section 3. Second Year Program.
Section 4. Third Year Program.

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CHAPTER XIII

Programs for Lads

Section 1. Introduction: The Use of the Programs

The Board of Editors has set itself this task: To draw up a graded program that will have in mind the five Degrees of the Order,—Lads, Pages, Esquires, Knights and Counselors. Each age ought to be considered separately and the weekly program so arranged and graded not only that it may prove of interest but more especially that work among and with boys may carry throughout a definite purpose.

Programs should have two characteristics: *variety* and *novelty*. Both tend to key up the interest of the boys, thus keeping them regular in their attendance.

Beyond this the important matter is that the program should have an end to be accomplished. The schedule for each week should have a definite aim. That aim is never merely to amuse, but to educate and develop all sides of the boy. A program that merely tries to keep the boy amused adds little to his equipment for his life's work. Every program ought to be of interest to the boy; more important is the program that gets somewhere, that gives the boy something of permanent value, even while it amuses and interests him. Yet this is to be accomplished through play and service, along the lines of the boy's interests. This aim is to be in the back of the Director's mind, not paraded on the printed program.

This type of program is worked out for each year that a boy spends in each Degree. The boy of nine, joining the Order as a Lad, finds a program that introduces him to the organization he has joined. At ten the same boy builds on what he learned the

first year, although by his side are boys of nine taking part in the same activities and getting their first impressions of the Order. His eleventh year goes still further and so he goes onward through the several Degrees to manhood, always building on what he has dealt with in the previous year.

A Director making use of these chapters will find much more material than he can use in any one year. He must select what will be most useful in his own Court. In so doing he should be careful to keep a due proportion, such as will favor a well-rounded development of the boys in his charge. For this reason the Lads' programs introduce the principle of "Foursquare Men," which appears increasingly in the programs for Pages and Esquires, in the hope that Directors will not only follow the Program for Christian Citizenship Training as published by the Association Press,* with its tests and charting, but keep the "foursquare" point of view in their program selection. He will then also see to it that the boys achieve in the course of their progress all the Crafts,† and that they always do some service in each of the Five Fields.‡ It ought to be needless to add that every Director will plan so far ahead that no feature of his program appropriate to a set date or season shall come upon him unawares.

An outline for every meeting follows:

Opening Ritual	5 minutes
Court business	Never more than 20 minutes
Roll call	
Minutes of last meeting	
Treasurer's report	
Old Business	Once a month
New business	
Announcements	
Dues	

*See Chapter I, Section 4.
†See Chapter XX.
‡See Chapter I, Section 5.

*Setting up exercises	10 minutes
*Instruction	10 to 45 minutes
Games	10 to 30 minutes
Closing Ritual	5 minutes
Final announcements	
Pledge:	
To the Cross	
To the Flag	
Yells	
Songs	

This outline a Director may always follow with good results. The programs suggested in the following pages have two parts: First, Instruction; Second, Games. It is these that comprise the graded program. It will be noticed that the time-table outlined the meeting as a whole, whereas the instruction and games as represented by the suggested programs form the distinctive features of each meeting.

Attention is called to valuable program suggestions to be found in the Scout Master's Manual for Leaders, published by the Boy Scouts of America, section on suggested programs, pages 68 ff., 1920 edition.

*Considered especially important for Lads, Pages and Esquires.

Section 2. First Year Program

First Meeting

Aim: To inform boys of nine who wish to join The Order of Sir Galahad what the Order is.

Program: Have the Rector or Director give a talk on the history of the Court: what it stands for, what it does, its name, object, officers, membership, organization, badges, insignia, regalia, meetings, discipline, dues. Possibly application forms might be distributed for the boys to bring back signed to the next meeting.

Games: Target toss; Home tag, tag with safeties.*

Second Meeting

Aim: To explain the Motto of the Degree.†

Program: By explanation, illustration, stories, to make clear what the Motto means.

Games: Target toss; Stoop tag.

Third Meeting

Aim: To teach the Prayer of the Degree.

Program: A collective drill on the Prayer, together with explanations and illustrations of individual phrases.

Games: Single relay race; Target toss; Stoop tag.

Fourth Meeting

Aim: To test the candidates on their preparation for Initiation.‡

Program: This meeting is unique in that there is no regular program. Each boy is dismissed when he has been tested.

Fifth Meeting

Aim: Immediate preparation for Initiation.**

Program: Explanation of various acts in the ceremony of Initiation, e. g., manner of addressing the Counselor, kneeling, rehearsal of questions and answers, emphasis on attention to directions.

Games: Animal chase; Dodge ball.

Sixth Meeting

Aim: To admit the candidate to the Degree of Lad.

Program: Initiation.††

Seventh Meeting

Aim: To instruct the Lads as to their part in the Coronation of the King.‡‡

*For information about games, see Boy Scout Handbook, Galahad Edition.
†See Chapter XI, Section 1.
‡See Chapter IX, Section 2.
**See Chapter II
††See Chapter XI, Section 1.
‡‡See Chapter VIII, Section 1.

Program: Instruction as to responses; assignment of places; drill in the Galahad Song.*
Nominations for executive officers and Cabinet to be made and posted.
Games: Dodge ball; Cross tag.

Eighth Meeting

Program: Coronation of the King.

Ninth Meeting

Aim: To familiarize the Lads with the Ritual of a regular meeting.†
Program: Learning the responses and the order of their occurrence; drill in the Galahad Song and yell.
Games: Follow the leader; Single relay race.

Tenth Meeting

Aim: To organize the Lads and teach them how to conduct a business meeting.
Program: Explanation of the rudiments of parliamentary procedure; election of officers: president, secretary, treasurer and Cabinet of six.
Games: Single relay race by teams; Ten pins by teams.

Eleventh Meeting

Aim: To dignify in the minds of the Lads the importance and privileges of responsibility.
Program: The installation of officers and Cabinet by the Counselor; a "charge" by the Rector or Director, dealing with the aim.
Games: Ten pins by teams; Relievo by sides.

Twelfth Meeting

Aim: To provide an opportunity for self-expression in public speaking; incidentally to elicit for the leader's benefit ideas on constructing a program.
Program: Discussion of winter plans and possible programs, with the Lads' executive in charge of discussion, the real aim being to teach parliamentary procedure by actual practice.
Games: All up relay, by teams; Relievo, by sides.

Thirteenth Meeting

Aim: To develop Court and Degree spirit.
Program: Practicing the Galahad yell, Degree yells, popular songs, the Galahad Song.
Games: Trial indoor track meet, to establish handicaps; 25-yard dash; 50-yard dash; Relay.

*See page xxiii.
†See Chapter XII, Section 1.

Fourteenth Meeting

AIM: To lead the Lads to feel that the Court exists to set forward the interests of the Church School.

PROGRAM: Speeches by Lads upon the relation of the Court to the Church School; (a) Membership dependent upon attendance and scholarship. (b) Ways of advancing the Church School through the Court. (c) Ways of advancing the Church School Service League program through the Court.

GAMES: Trial indoor track meet, to establish handicaps; Running high jump; Running broad jump; Standing broad jump.

NOTE: BE SURE TO USE A THICK MAT, AS THE BOYS ARE LIKELY TO BE INJURED ON A BARE FLOOR.

Fifteenth Meeting

AIM: To emphasize loyalty to one's own group.

PROGRAM: A short talk on "cheering the team."

GAMES: Indoor handicap track meet by picked teams.

Sixteenth Meeting

AIM: To awaken interest in an all-round development.

PROGRAM: A talk by your local Y. M. C. A. Boys' Director on "Foursquare Men," i. e., the four sides of a boy's life,—physical, social, intellectual and devotional.*

GAMES: Badger game; Cock fighting; Indian hand wrestling; Indian leg wrestling.

Seventeenth Meeting

AIM: To develop the idea of "Foursquare Men" and to get the boys started on the Physical side.

PROGRAM: An explanation of the "Individual Chart," and how a boy can run against himself physically.†

GAMES: Athletic events conducted so that each boy may write down on his chart what he can do in the following, with the idea that each boy is to try for improvement on his Physical side:

25-yard dash—What is each boy's time?

Running broad jump—What is each boy's distance?

*Thorough acquaintance with the Handbook for Pioneers and the Manual for Leaders of Pioneers, A Program for Christian Citizenship Training, published by the Association Press, New York City, is necessary before a Leader can introduce those features of these Programs which relate to "Foursquare Men." The value of the method is so great that the Supreme Director and Council strongly recommend its incorporation into the program.

†See Handbook for Pioneers, Association Press, Chapter I.

Running high jump—What is each boy's height?
Indian club race—What is each boy's time?

Eighteenth Meeting

AIM: To emphasize the value of team play, and the slogan, "All for one and one for all" or "All together."
PROGRAM: Election of team captains, choosing of teams.
GAMES: 25-yard dash by teams; 50-yard dash, by teams; Relay.

Nineteenth Meeting

AIM: To instill the wholesomeness and naturalness of daily prayer.
PROGRAM: The Director to read the chapter in Hughes's "Tom Brown's School Days,"—How a new boy won the right to say his prayers in the school dormitory,* or present other material at his discretion.
GAMES: Animal blind man's bluff; Automobile race, by teams.

Twentieth Meeting

AIM: To interest the Lads in college.
PROGRAM: Choosing college names for teams, practicing college yells. To increase the interest, have the teams wear college colors.
GAMES: Potato race, run by college teams; Passing the ball; Relay—two laps; Obstacle relay.

Twenty-first Meeting

AIM: To teach knowledge of and respect for the Flag.
PROGRAM: The history of the first American Flag presented by pictures, diagrams, illustrations, stories. Use of stereopticon or reflectoscope.
GAMES: Taking the fort and flag; Snowball fight or climbing a mound, each side to attack and defend in turn.

Twenty-second Meeting

AIM: To suggest that every boy has the responsibility for rendering service in the home.
PROGRAM: Short talks by different Lads on the following: "How I help Mother"; "How I help Father"; "How I am thoughtful of my brothers and sisters"; "What I might do that I fail to do."
GAMES: Potato peeling race (test, peelings clean and thin); Sewing button race; Relievo.

*Part II, Chapter I, "How the Tide Turned."

Twenty-third Meeting

AIM: To make a start with the Point System.

PROGRAM: To explain the Point System and method of awards.* To outline Club Craft, the section of the Point System to be covered this year; to explain, illustrate and drill in the "Galahad Quest."† Give each boy a copy of Club Craft.

GAMES: Practice for athletic craft. Instruction in how to chin one's self. Instruction in how to get away to a good start in the 25-yard dash.

Twenty-fourth Meeting

AIM: To maintain and encourage interest in the Point System and to enlarge the boy's prayer life.

PROGRAM: A talk on Dr. Hyde's Prayer for Boys,‡ illustrating its phrases with stories and giving each boy a copy to learn and use at home.

GAMES: Set out games of Parchesi; Tiddeldewinks; Checkers; Quoits; each boy to choose according to his own interest.

In the meantime provide opportunity to conduct tests in Club Craft: the Galahad Quest, the Lads' Prayer, the Lads' Motto.

Twenty-fifth Meeting

AIM: To emphasize that every boy may find ways to help his Church.

PROGRAM: A short talk showing how the Court may serve the parish. Ask the Rector to assign some act of service, as sticking stamps, filling envelopes, folding leaflets, preparing mite boxes.

GAMES: Outdoor home tag.

Twenty-sixth Meeting

AIM: To show that every boy may improve physically with regular practice.

PROGRAM: A talk on habits of health, with suggestions of simple setting-up exercises for every morning.

GAMES: Instruction, exhibiton and practice in running the 50-yard dash, the start, setting the pace, the finish, economizing wind. Also, opportunity for Lads to try tests in Athletic Craft:—chinning four times, push-ups, running 100 yards in specified time.

*See Chapter XX.
†See page 89.
‡See page 123.

Twenty-seventh Meeting

Aim: To make sure that the Lads know how the King is elected.
Program: Describe the method of electing the King, his responsibilities and leadership.
Games: Progressive games for individual points,—Parchesi; Quoits; Tiddledewinks; Ringtoss; Checkers.

Twenty-eighth Meeting

Aim: To awaken interest in the Galahad tradition.
Program: Stories of the boyhood days of King Arthur. Ask five boys to tell a story of knighthood at the next meeting.
Games: Simple games that lads played in ancient days, Archery, Jousts, Tilting,—lances with padded ends in place of spear points.

Twenty-ninth Meeting

Aim: To maintain and develop interest in the Galahad tradition.
Program: Five boys tell their stories of knighthood.
Games: Jousting; Pillow fight on horseback; Wrestling on horseback; Horseback races. (A boy on all fours takes the part of the horse.)

Thirtieth Meeting

Aim: To insure a knowledge of the Ritual of a Full Conclave.*
Program: To rehearse the Lads' part in a Full Conclave.
Games: Indoor baseball, picked teams of boys of nine years to play boys of ten years.

Thirty-first Meeting Previous to Ash Wednesday

Aim: To emphasize that the Court should support the Lenten services of the Church School.
Program: A talk by the Rector on the meaning of Lent to boys, urging the Lads to attend the Lenten services of the Church School.
Games: Indoor baseball game between Lads of nine and Lads of ten.

Thirty-second Meeting

Aim: To emphasize the place of Missions in the life of the Court.
Program: Plan ways in which the group may earn money for a Lad's Lenten box, collecting rubber, rags, paper. Elect a committee.
Games: College team games; Ball passing game; 50-yard dash; Relay.

*See Chapter XII, Section 6.

Thirty-third Meeting

AIM: To emphasize the significance of Lent.
PROGRAM: A stereopticon or reflectoscope talk on the life of Christ, up to the Passion.
No games.

Thirty-fourth Meeting

AIM: To emphasize the significance of Lent.
PROGRAM: To explain the meaning of Ash Wednesday; the Church's extra services; the application of Lenten sacrifice to a boy's life; to get an expression of loyalty from each boy in sacrifice and attendance at services.
GAMES: Are you there; Cock fight; Prisoner's base.

Thirty–fifth Meeting

AIM: To tell the story of the Passion.
PROGRAM: Stereopticon slides of the Passion with references to the Oberammergau Passion Play.
No games.

Thirty-sixth Meeting

AIM: To emphasize the necessity of training to meet the physical requirements.
PROGRAM: Outdoor track meet with the idea of picking a team to represent the Degree.
GAMES: 25-yard dash; Running broad jump; Relay race; Potato race.

Thirty–seventh Meeting

AIM: To develop Degree loyalty through inter-contests.
PROGRAM: Inter-Degree handicap; outdoor track meet between Lads and Pages.

Thirty-eighth Meeting

Aim: To maintain and develop the competitive spirit.

Program: Inter-game meet by Lads' college teams. Final chance to score for college trophy: 3-legged race; Obstacle race; Backwards race; Indian club race; Throwing for distance; Relay race.

Thirty-ninth Meeting

Aim: To teach the importance of completing an undertaking.

Program: To give opportunity to complete Club Craft in the Point System.

Games: Prisoner's base; Steal the flag; Run sheep run; Relievo.

Fortieth Meeting

Aim: To develop individual initiative.

Program: A treasure hunt.

Games: Duck on the rock; Prisoner's base; Relievo.

Section 3. Second Year Program

First Meeting

Aim: To get last year's group together.

Program: Address of welcome by a Counselor or the King-elect. General outline of plans.

Games: Relievo; Prisoner's base.*

Second Meeting

Aim: Each Lad to bring a lad.

Program: Look over the list of Church School pupils and get the names of eligibles and their addresses. Distribute the names and expect each Lad not only to call upon and invite the prospective member, but bring him to the next meeting. Emphasize that only boys in the Church School are eligible.

Games: Soccer ball.

Third Meeting

Aim: To welcome prospective members.

Program: Have the Rector or Director give a talk on the history of the Court: what it stands for, what it does, its name, object, officers, membership, organization, badges, insignia, regalia, meetings, discipline, dues. Possibly application forms might be distributed for the boys to bring back signed to the next meeting.

Games: Target toss; Home tag,—with safeties.

*For information about games, see Boy Scout Handbook, Galahad Edition.

Fourth Meeting

Aim: To explain to new Lads as well as to re-emphasize for old Lads the Motto of the Degree.*

Program: By explanation, illustration and stories make clear what the Motto means.

Games: Target toss; Stoop tag.

Fifth Meeting

Aim: To teach the Prayer of the Degree.

Program: A collective drill in the Prayer together with the explanation and illustrations of individual phrases.

Games: Single relay race; Target toss; Stoop tag.

Sixth Meeting

Aim: To admit candidates to the Degree of Lad.

Program: Initiation.†

Seventh Meeting

Aim: To welcome new members and to instruct Lads as to their part in the Coronation of the King.

Program: Instruction in the responses; assignment of places; drill in the Galahad song.‡ Nominations for executive officers and Cabinet to be made and posted.

Games: Dodge ball; Indoor baseball.

Eighth Meeting

Program: Coronation of the King.

Ninth Meeting

Aim: To organize the Lads' program.

Program: Election of officers: president, secretary, treasurer and Cabinet of six.

Games: Ten pins by teams.

Tenth Meeting

Aim: To gain the Lads' interest in constructing the winter's program.

Program: Talks by the boys on the best programs.

Games: Prisoner's base; Relievo.

Eleventh Meeting

Aim: To dignify in the minds of the Lads the importance and privilege of responsibility.

Program: The installation of officers and Cabinet by the Counselor or Director. A "charge" dealing with the aim.

Games: Ten pins by teams; Relievo by sides.

*See Chapter XI, Section 1.
†See Chapter XI, Section 1.
‡See page xxiii.

Twelfth Meeting

AIM: To start the Lads thinking of the "Foursquare Program" of development, beginning with the physical side.*

PROGRAM: Stories of how strong bodies have made useful men. Reports from each boy on his physical progress during the year.

GAMES: Setting physical standards for the year in track events, so that during the year each Lad may run against himself.

Thirteenth Meeting

AIM: To increase loyalty to Court and Degree.

PROGRAM: Practicing the Galahad yell; Degree yells; Learning parody songs; Galahad song. Become a singing Degree.

GAMES: Trial indoor track meet to establish handicaps. 25-yard dash; 50-yard dash; Relay race.

Fourteenth Meeting

AIM: To make the Lads feel that as a part of the Court they may serve the Church.

PROGRAM: A work night. Ask the Rector to assign the Lads a piece of service.

GAMES: Trial indoor track meet to establish handicaps: Standing broad jump; Running high jump; Running broad jump.

NOTE: BE SURE TO USE A THICK MAT,—THE BOYS ARE LIKELY TO BE INJURED ON A BARE FLOOR.

Fifteenth Meeting

AIM: To emphasize loyalty to one's own group.

PROGRAM: A short talk on "Cheering the team."

GAMES: Indoor handicap track meet, by picked teams.

Sixteenth Meeting

AIM: To continue interest in "Foursquare Men," emphasizing the Social side.

PROGRAM: Stories of great men who have become great through service. Suggest ways of service, giving each Lad a job of responsibility.

GAMES: Badger game; Cock fighting; Indian wrestling; Indian leg wrestling.

Seventeenth Meeting

AIM: To develop the Physical side of "Foursquare Men."

*Thorough acquaintance with the Handbook for Pioneers and the Manual for Leaders of Pioneers, A Program for Christian Citizenship Training, published by the Association Press, New York City, is necessary before a Leader can introduce those features of these Programs which relate to "Foursquare Men." The value of the method is so great that the Supreme Director and Council strongly recommend its incorporation into the program.

Program: A short talk: "Every boy can do something at it," or "Athletics, not to win prizes, but to gain the prize of a strong body."

Games: Effort of two or three squads to improve under capable instruction in one of the following: Running high jump; Running broad jump.

Eighteenth Meeting

Aim: To encourage team play.

Program: Election of captains, choosing of teams, explanation of schedule of inter-team games.

Games: By teams. 25-yard dash; 50-yard dash; Relay race.

Nineteenth Meeting

Aim: To emphasize good sportsmanship.

Program: The Director to give Lads copies of Dr. Hyde's Prayer for Boys.* Suggest its use every day until next meeting.

Twentieth Meeting

Aim: To familiarize the Lads with the names of colleges.

Program: Choosing of college names for teams; practicing appropriate college yells; to increase interest have teams wear college colors.

Games: By teams: Potato race; Passing the ball; Relay-two laps; Obstacle race.

Twenty-first Meeting

Aim: To advance knowledge of and respect for the Flag.

Program: The history of the official American Flag presented by pictures, diagrams, illustrations and stories. Use stereopticon or reflectoscope.

Games: Taking the fort and flag; Snowball fight, or climbing a mound, each side to attack and defend in turn; Flag race.

Twenty-second Meeting

Aim To awaken interest in Indians; to get Indian Craft started as the section of the Point System to be covered this year.

Program: Illustrated talk on the early days of the Indian in America. Before the next meeting require each Lad to write in not less than 200 words the story of the lecture, as a part of the Indian Craft in the Point System.

Games: Indian hand wrestling; Indian foot wrestling; Indian club wrestling.

*See page 123.

Twenty-third Meeting
AIM: To follow up Indian Craft.
PROGRAM: Give each Lad a copy or post a copy of Indian Craft. Give a talk on trailing, or get a First Class Scout to do it.
GAMES: Have bows and arrows for practice.

Twenty-fourth Meeting
AIM: To know the woods.
PROGRAM: A hike in the woods: following the blazed trail; tracking; finding wood for bows and arrows.

Twenty-fifth Meeting
AIM: To combine play with service.
PROGRAM: Some piece of service assigned by the Rector: sticking stamps, filling envelopes, folding leaflets.
GAMES: Indoor baseball by teams A and B.

Twenty-sixth Meeting
AIM: To present the Devotional side of "Foursquare Men."
PROGRAM: Receiving reports on standing for first term of Church School and reports on how many Lads go to church regularly.
GAMES: Indoor baseball by teams C and D.

Twenty-seventh Meeting
AIM: To check up the Physical side of "Foursquare Men."
PROGRAM: Records on diagram charts of physical improvement with descriptions of the methods used by the Lads.*
GAMES: Set out indoor games: Checkers, Parchesi, Ping pong, and allow each Lad to choose according to his own interest. In the meantime provide opportunity for Lads to take tests in Indian Craft and Athletic Craft.

Twenty-eighth Meeting
AIM: To show that any boy may improve with regular practice.
PROGRAM: A talk on health habits.
"Regularity as the Road to Health."
GAMES: Instruction, exhibition and practice in running the 50-yard dash, the start, setting the pace, economizing wind, the finish.

Twenty-ninth Meeting
AIM: To stimulate interest in the Galahad tradition.
PROGRAM: The story of the Vision of Sir Galahad.†
GAMES: Simple games that were played in ancient days: Archery; Jousts, Tilting.

*See Handbook for Pioneers, Association Press, Chapter I.
†See Chapter III, Section 1.

Thirtieth Meeting

AIM: To get the Lads reading and hearing stories of knighthood.
PROGRAM: Six stories of knighthood told by six Lads in their own words from material provided for them during the preceding week.
GAMES: Jousting; Pillow fight on "horseback"; Wrestling on "horseback"; "Horseback" races. (A boy on all fours takes the part of the horse.)

Thirty-first Meeting Previous to Ash Wednesday

AIM: To emphasize that the Court should support the Lenten services of the Church School.
PROGRAM: A talk by the Rector explaining the meaning of Ash Wednesday, and outlining group methods of attending Church School Lenten services.
GAMES: Indoor baseball between winners of A, B and C, D.

Thirty-second Meeting

AIM: To include Missions as a natural part of the Lads' program during Lent.
PROGRAM: Illustrated talk on some Missionary field.
GAMES: Soccer ball.

Thirty-third Meeting

AIM: To strengthen interest in the Social side of "Foursquare Men."
PROGRAM: Making something for the children's ward of the local hospital.*
GAMES: Run sheep run.

Thirty-fourth Meeting

AIM: To keep the Lads thinking in terms of Lent.
PROGRAM: Lantern talk: "Jerusalem from the Caesars to General Allenby."
GAMES: Relievo, Prisoner's base.

Thirty-fifth Meeting

AIM: To emphasize service during Lent.
PROGRAM: Plan ways in which the Lads may earn money for a Lenten box:—collecting rags, rubber and paper to sell. Elect a committee. Tell the story of Palm Sunday.
GAMES: Are you there; Cock fight; Prisoner's base.

Thirty-sixth Meeting Holy Week

AIM: To develop the Devotional side of "Foursquare Men."
PROGRAM: Attendance of the whole body of Lads at one of the evening services.

*Consult hospital authorities.

Thirty-seventh Meeting
AIM: To teach the Lads to strive to the last.
PROGRAM: Final inter-team contests according to schedule.
GAMES: 3 legged race; Obstacle race; Backward run; Indian club race; Throwing baseball for distance; Relay race.

Thirty-eighth Meeting
AIM: To get every Lad into the game.
PROGRAM: Hare and hounds.

Thirty-ninth Meeting
AIM: To check up the "Foursquare" program.
PROGRAM: Final reports of the Lads; suggestions by the Director of what a Lad might do during the summer to maintain his record.
GAMES: Soccer ball.

Fortieth Meeting
AIM: To emphasize the need of practice in the making of a ball team.
PROGRAM: Baseball practice.

Section 4. Third Year Program

First Meeting
AIM: To get last year's group together.
PROGRAM: Address of welcome by a Counselor or the King-elect. General outline of plans.
GAMES: Relievo; Prisoner's base.*

Second Meeting
AIM: To instill loyalty and increase membership.
PROGRAM: Look over the list of Church School pupils and get the names of eligibles and their addresses. Distribute the names and expect each Lad not only to call upon and invite the prospective member, but bring him to the next meeting. Emphasize that only boys in the Church School are eligible.
GAMES: Soccer ball; Foot ball.

Third Meeting
AIM: To welcome new members and re-emphasize for all Lads the meaning and place of The Order of Sir Galahad.
PROGRAM: Have the Rector or Director give a talk on the history of the Court: what it stands for, what it does, its name, object, officers, membership, organization, badges, insignia, regalia, meetings, discipline, dues. Possibly application forms might be distributed for the boys to bring back signed to the next meeting.
GAMES: Target toss; Duck on the rock; Dodge ball.

*For information about games, see Boy Scout Handbook, Galahad Edition.

Fourth Meeting

AIM: To explain the Coat of Arms.
PROGRAM: A short talk on the different emblems in the Coat of Arms.*
GAMES: Dodge ball; Prisoner's base.

Fifth Meeting

AIM: To start driving for the Devotional principles of "Foursquare Men."†

PROGRAM: Receiving last year's records of Church School attendance and scholarship, also church attendance; setting a new standard to work for. Give a short talk on prayer, suggesting that the Lads use the Lads' Prayer among their other prayers.
GAMES: Single relay race; Run, sheep run.

Sixth Meeting

AIM: To admit candidates to the Degree of Lad.
PROGRAM: Initiation.‡

Seventh Meeting

AIM: To welcome new members and to create interest in the forthcoming Coronation.
PROGRAM: Addresses of welcome by the Director and the retiring President of the Lads. Instruction in the responses; assignment of places; drill in the Galahad song.**
Nominations for executive officers and Cabinet to be made and posted.
GAMES: Foot ball; Soccer ball.

Eighth Meeting

PROGRAM: Coronation of the King.

Ninth Meeting

AIM: To organize the Lads.
PROGRAM: Election of officers: president, secretary, treasurer, Cabinet of six.
GAMES: Single relay race; Ten pins; Foot ball.

Tenth Meeting

AIM: To make the Lads feel that they are responsible for a good program.
PROGRAM: A straw vote based on questions like the following: What meeting did you like best last year? What individual game do you most like to play? What team game do you most like to play?
GAMES: Team games as selected by vote, which all are required to play.

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*See page xiv.

†Thorough acquaintance with the Handbook for Pioneers and the Manual for Leaders of Pioneers, A Program for Christian Citizenship Training, published by the Association Press, New York City, is necessary before a Leader can introduce those features of these Programs which relate to "Foursquare Men." The value of the method is so great that the Supreme Director and Council strongly recommend its incorporation into the program.

‡See Chapter XI, Section 1.

**See page xxiii.

Eleventh Meeting

AIM: To dignify leadership within the Court.
PROGRAM: The installation of officers and Cabinet with an address.
GAMES: Foot ball; Volley ball.

Twelfth Meeting

AIM: To get the Lads to renew their interest in the Physical side of "Foursquare Men."
PROGRAM: Reports on records made during the summer: height, weight, general health, athletic development.
GAMES: Competitive tests in hand squeeze; Push up; Pull up; Chest expansion.

Thirteenth Meeting

AIM: To create enthusiasm for the Court.
PROGRAM: Practicing Galahad yell, Degree yells, learning parody songs and the Galahad song. Become a singing Court.
GAMES: Trial indoor track meet, to establish handicaps: 25-yard dash; 50-yard dash; Relay.

Fourteenth Meeting

AIM: To teach the Lads that some of their time ought to be given in service to the Church.
PROGRAM: A work night: Have the Rector assign the Lads some piece of service.*
GAMES: Trial indoor track meet; Standing broad jump; Running high jump; Running broad jump.

BE SURE TO USE A THICK MAT, AS THE BOYS ARE LIKELY TO BE INJURED ON A BARE FLOOR.

Fifteenth Meeting

AIM: To emphasize loyalty to one's own group.
PROGRAM: A short talk on "Playing the game."
GAMES: Indoor handicap track meet, by picked teams.

Sixteenth Meeting

AIM: To develop the Social side of "Foursquare Men."
PROGRAM: To organize the Lads as a church shovel brigade, ready to respond after the next snow storm.
GAMES: Some definite piece of active service,—rolling, cutting, raking, digging, shoveling, chopping.

Seventeenth Meeting

AIM: To develop the Physical side of "Foursquare Men."
PROGRAM: A short talk: "Every boy can do something at it," or "Athletics, not to win

*Consult the literature of the Church School Service League.

prizes, but to gain the prize of a strong body."

GAMES: Effort of two or three squads to improve under capable instruction in one of the following: Running high jump; Running broad jump.

Eighteenth Meeting

AIM: To interest the Lads in Wood Craft, as the section of the Point System to be covered this year.

PROGRAM: Presentation of the Point System for the year: Wood Craft. Post a copy.

GAMES: Badger game; Prisoner's base; Relievo.

Nineteenth Meeting

AIM: To encourage group play.

PROGRAM: Election of captains, choosing of teams, explanation of inter-team schedule, each team to choose its college name and know the yell by the next meeting.

GAMES: By teams: 25-yard dash; 50-yard dash; Relay.

Twentieth Meeting

AIM: To stimulate team spirit.

PROGRAM: A talk on "Every man on the team must get out." Suggestion of ways in which the Lads may get out the team, using their interest to increase attendance. Each team to give its yell.

GAMES: By teams, so averaging the result that each Lad's work counts for his team: Standing broad jump; Running high jump; Running broad jump.

Twenty-first Meeting

AM: To follow up the preliminary notices about the Point System and to connect Wood Craft with the Intellectual side of "Foursquare Men."

PROGRAM: "Birds that stay with us during the winter," a talk illustrated by stereopticon or reflectoscope by a boy interested in the subject.

GAMES: Indoor baseball; Teams A and B.

Twenty-second Meeting

AIM: To continue interest in Wood Craft.

PROGRAM: "Our common rocks," a talk with exhibition of specimens as laid down in Wood Craft by some one who knows them.*

GAMES: Indoor baseball; Teams C and D.

*See Chapter XX, Section 2, 3.

Twenty-third Meeting

AIM: To check up the Devotional side of "Foursquare Men."

PROGRAM: Reports on Church attendance and Church School attendance. Why the Prayer Book is called the Book of Common Prayer. Suggestion that the Lads all sit together next Sunday.

GAMES: By teams: Potato race; Passing the ball; Obstacle race; Relay (2 laps).

Twenty-fourth Meeting

AIM: To advance knowledge of and respect for the Flag and to connect such knowledge with the Social side of "Foursquare Men."

PROGRAM: "Flag Day." Rules about respect to the Flag; The story of the first Flag Day; "What men have said on Flag Day,"—presented by three Lads.

GAMES: Taking the fort and flag; Snowball fight or climbing a mound, each side to attack and defend in turn; Flag race.

Twenty-fifth Meeting

AIM: To teach the Lads love of the open.

PROGRAM: A hike into the woods to seek specimens of trees, to see and identify winter birds, perhaps to find a stone or two for the collection.*

Twenty-sixth Meeting

AIM: To interest the Lads in the woods.

PROGRAM: Stories, especially of people who got lost and how they found their way out, illustrating the best methods, thus advancing interest in the Point System.

GAMES: Indoor baseball, between the winners of A, B and C, D.

Twenty-seventh Meeting

AIM: To check up the principles of "Foursquare Men,"—Intellectual, Devotional and Social sides.

PROGRAM: Have each Lad hand in his day-school report card and his Church School report card, or copies of them, and report on his attendance at church. The Lads to attend church once a month together. Challenge them with some fixed piece of service for the community, as sticking stamps, filling envelopes, folding leaflets.

GAMES: Run sheep run; Relievo.

Twenty-eighth Meeting

AIM: To check up the Physical side of "Foursquare Men."

*See Wood Craft in the Point System, Chapter XX, Section 2, 3.

PROGRAM: Records of improvement. Illustrated talk on the get-away, breathing, the finish, by a Y. M. C. A. physical director.
GAMES: A try-out of what has been taught, by groups under capable instructors.

Twenty-ninth Meeting

AIM: To increase interest in the Point System.
PROGRAM: To receive tests from those who have some work completed.
GAMES: Set out indoor games: Checkers, Parchesi, Ping Pong, Ten Pins and allow each Lad to choose according to his own interest. In the meantime provide opportunity for Lads to take tests.

Thirtieth Meeting

AIM: To develop interest in the Galahad tradition.
PROGRAM: The story of the Vision of Sir Galahad, told competitively by selected Lads. The story of Abbey's picture "The Vow of Knighthood," told by the Director.*
GAMES of chivalry: Jousts; Tilting; Archery.

Thirty-first Meeting

AIM: To lead the Lads to read stories of knighthood.
PROGRAM: Competitive story telling, for a prize worth real effort, books of stories having been supplied to those entering.
GAMES: Jousting; Pillow fight on horseback; Wrestling on horseback; Horseback races. (A boy on all fours takes the part of the horse.)

Thirty-second Meeting Previous to Ash Wednesday

AIM: To emphasize that the Court should support the Lenten services of the Church School.
PROGRAM: A talk by the Rector explaining the meaning of Ash Wednesday, and outlining group methods of attending Church School Lenten services.
GAMES: Skin the snake; Antelope race; Cock fighting.

Thirty-third Meeting

AIM: To give the Lads an interest in boys of other lands.
PROGRAM: An illustrated talk on China by a Chinese young man from a University center.
GAMES: Soccer ball.

*See Chapter III, Section 1.

Thirty-fourth Meeting
Aim: To accomplish a real piece of service during Lent, as the Social side of "Foursquare Men."
Program: Meeting some wants of a Children's Hospital with picture postals, jigsaw puzzles.
Games: Run sheep run; Prisoner's base.

Thirty-fifth Meeting
Aim: To keep the Lads thinking in terms of Lent.
Program: Illustrated lecture on "Life of Livingstone."
Games: Soccer ball.

Thirty-sixth Meeting
Aim: To complete what has been undertaken.
Program: Final records in "Foursquare Men." Encourage effort in the principles of "Foursquare Men" during the summer. Final records and tests in the Point System.
Games: Soccer ball.

Thirty-seventh Meeting
Holy Week
Aim: To develop the Devotional side of "Foursquare Men."
Program: To attend in a body one of the evening services.

Thirty-eighth Meeting
Aim: To lead the teams to strive to the last for position.
Program: Final inter-team contests.
Games: Three-legged race; Obstacle race (serious); Obstacle race (humorous); Backward run; Indian club race; Throwing base ball for distance; Relay race.

Thirty-ninth Meeting
Aim: To get every Lad out into the open.
Program: Hike; Hare and hounds.

Fortieth Meeting
Aim: To get base ball under way.
Program: Base ball practice.

CHAPTER XIV

PROGRAMS FOR PAGES

Section 1. First Year Program.
Section 2. Second Year Program.
Section 3. Third Year Program.

CHAPTER XIV

Programs for Pages

Section 1. First Year Program

First Meeting

AIM: To get the Pages together.
PROGRAM: Stories by boys of their summer vacations. Talk on plans for the coming year. Refreshments.
GAMES: Football.

Second Meeting

AIM: Every Page to bring a Page.
PROGRAM: Look over the list of Church School pupils and get the names of eligibles and their addresses. Distribute the names and expect each Page not only to call upon and invite the prospective member, but bring him to the next meeting. Emphasize that only boys in the Church School are eligible.
GAMES: Football.

Third Meeting

AIM: To welcome prospective members.
PROGRAM: Have the Rector or Director give a talk on the history of the Court; what it stands for, what it does, its name, object, officers, membership, organization, badges,

insignia, regalia, meetings, discipline, dues. Possibly application forms might be distributed for the boys to bring back signed to the next meeting.
GAMES: Football; Prisoner's base.*

Fourth Meeting
AIM: To explain the Motto of the Degree.†
PROGRAM: By illustration, explanation and stories make clear what the Motto means.
GAMES: Soccer ball, Football, Relievo.

Fifth Meeting
AIM: To teach the Prayer of the Degree,‡ and to prepare for the Coronation.**
PROGRAM: A collective drill on the Prayer with explanations and illustrations of individual phrases. Learning responses for the Coronation.
GAMES: Target toss; Horsehoes; Stoop tag.

Sixth Meeting
AIM: To prepare the Pages to understand the deeper meanings involved in membership.
PROGRAM: Vigil.††

Seventh Meeting
AIM: To admit candidates to the Degree of Page.
PROGRAM: Initiation.‡‡

Eighth Meeting
PROGRAM: Coronation of the King.

Ninth Meeting
AIM: To organize the Pages.
PROGRAM: Nomination of officers: president, secretary, treasurer, Cabinet of six. Nominations to be posted one week.
GAMES: By scrub teams: Single relay race; Ten pins.

Tenth Meeting
AIM: To dignify in the minds of the Pages the importance and privilege of leadership.
PROGRAM: Installation of officers and Cabinet with an address on "Leadership."
GAMES: Run off 25-yard dash, 50-yard dash; Relay.

Eleventh Meeting
AIM: To interest the Pages in the winter's program.

*For information about games, see Boy Scout Handbook, Galahad Edition.
†See Chapter XI, Section 2.
‡See page 126.
**See Chapter VIII.
††See Chapter X, Section 1.
‡‡See Chapter XI, Section 2.

Program: Talks by Pages on "The night I liked best last year." Straw vote based on following kinds of questions:
The talk I liked best.
The indoor game I liked best
The outdoor game I liked best.
Games: By scrub teams: Basket ball relay; Straddle relay; Sack race; Obstacle race (humorous); Obstacle race (serious).

Twelfth Meeting

Aim: To encourage team play.
Program: A short talk on what team play may accomplish. Election of captains, choosing of teams, explanation of inter-team contests.
Games: By teams: 25-yard dash; 50-yard dash; Relay.

Thirteenth Meeting

Aim: To start a drive for "Foursquare Men."
Program: An explanation by a Y. M. C. A. Secretary of the Christian Citizenship Training Program emphasizing the idea of "Foursquare Men."*
Games: By teams, so averaging the result that each Page's work counts for his team: Standing broad jump; Running high jump; Running broad jump.

Fourteenth Meeting

Aim: To lead the Pages to value education. setting forward the Intellectual side of "Foursquare Men."
Program: "The Real Value of an Education," presented by a speaker interesting to boys.
Games: Indoor baseball, between teams A and B.

Fifteenth Meeting

Aim: To keep the idea of going to college in the mind of the Pages.
Program: Talks on "My College," by Galahad boys or others home on vacation. Suggest that the teams choose college names and be prepared to give the college yell.
Games: Indoor baseball between teams C and D.

Sixteenth Meeting

Aim: To emphasize loyalty to the Court and to the Degree.

*Thorough acquaintance with the Handbook for Pioneers and the Manual for Leaders of Pioneers, A Program for Christian Citizenship Training, published by the Association Press, New York City, is necessary before a Leader can introduce those features of these Programs which relate to "Foursquare Men." The value of the method is so great that the Supreme Director and Council strongly recommend its incorporation into the program.

Program: Practicing Galahad yell; Degree yells; Team yells; learning Galahad song; parody songs. Try to create a singing Court. Talk on "Cheering the team."
Games: By teams: 25-yard dash; 50-yard dash; Relay.

Seventeenth Meeting

Aim: To connect the Court and the Church, developing the Social side of "Foursquare Men."
Program: A piece of definite service arranged with the Rector: filling envelopes, stamping envelopes, sorting pamphlets.
Games: Black and white; Rolling target; Saddle the nag; Slipper slap.

Eighteenth Meeting

Aim: To present the challenge of Bible reading as part of the Devotional side of "Foursquare Men."
Program: A talk on John R. Mott's "Bible Study for Personal Growth."
Games: Indoor track meet; Running broad jump; Standing broad jump; Running high jump.
BE SURE TO USE A THICK MAT,—THE BOYS ARE LIKELY TO BE INJURED ON A BARE FLOOR.

Nineteenth Meeting

Aim: To emphasize habits of health, developing the Physical side of "Foursquare Men."
Program: A talk on "Habits of Health."* Explanation of the Physical side of "Foursquare Men."
Games: Opportunity to improve on present standards under capable instruction. Running broad jump; Running high jump.

Twentieth Meeting

Aim: To introduce Scout Craft as the section of the Point System to be covered this year.
Program: The simpler knots illustrated by a First Class Scout with the assistance of other Scouts as instructors of groups.
Games: Antelope race; Badger pulling; Poison; Swat the fly.

Twenty-first Meeting

Aim: To interest the Pages in the compass, setting forward that section of Scout Craft.
Program: A talk on compasses with practice in boxing the compass.
Games: By teams: Knot-tying races.

*See O'Shea and Kellogg's "Health Habits."

Twenty-second Meeting

AIM: To make the Pages familiar with the simpler bandages.

PROGRAM: An illustrated talk on simpler bandages, roller, spiral, spiral reversed, arm sling, triangular, head, arm, splint, by a Red Cross nurse.

GAMES: Cock fight; Indian wrestling; Relievo.

Twenty-third Meeting

AIM: To follow up the instruction in bandaging.

PROGRAM: Have the Pages demonstrate different bandages on other boys.

GAMES: Indoor baseball between the winners of A, B and C, D.

Twenty-fourth Meeting

AIM: To introduce the Morse Code.

PROGRAM: A talk by a veteran of the Signal Corps in the Great War on uses of wig-wagging.

GAMES: Elementary instruction in the Morse Code.

Twenty-fifth Meeting

AIM: To stimulate interest in learning the Morse Code.

PROGRAM: A demonstration of a wireless outfit by a Page or an Esquire.

GAMES: Use the Boy Scouts of America Morse Code game.

Twenty-sixth Meeting

AIM: To stimulate interest in learning the Morse Code by team contests.

PROGRAM: Contests by teams in sending a prepared list of letters by wig-wagging.

GAMES: Basketball between teams A and C.

Twenty-seventh Meeting

AIM: To increase interest in the Morse Code by further team contests.

PROGRAM: Contests by teams in sending a series of prepared messages by wig-wagging.

GAMES: Basketball between teams B and D.

Twenty-eighth Meeting

AIM: To close a chapter in Scout Craft, as a section of the Point System and developing "Foursquare Men."

PROGRAM AND GAMES: Set out table games, as Ping pong, Checkers, Parchesi, open to boys as soon as they have taken their tests.

In the meantime have a good corps of able Scouts from outside Troops give tests in knots, compass, bandages and the Morse Code.

Twenty-ninth Meeting

AIM: To "Be prepared" to help others in time of accident as part of Scout Craft developing "Foursquare Men."

PROGRAM: A talk by a competent physician on "First Aid for the Injured," including sunburn, burns, nosebleed, fainting, fits, sprains, dislocation, snake bite and dog bite.
GAMES: Basketball, finals between winners of A and C and B and D.

Thirtieth Meeting Previous to Ash Wednesday

AIM: To urge a deeper interest in the Lenten services of the Church School.
PROGRAM: A short talk by the Rector urging the Pages' co-operation in the Lenten services.
GAMES: Outdoor track meet by teams. 25-yard dash, 50-yard dash, Running high jump, Running broad jump.

Thirty-first Meeting

AIM: To make the Scout Oath real to the Pages.
PROGRAM: Illustration with a good speaker, by story and example of the meaning of the Scout Oath, by a Scoutmaster.
GAMES: Basketball by teams with twenty-minute periods.

Thirty-second Meeting

AIM: To introduce the Semaphore Code.
PROGRAM: A talk on the difference between the Morse and the Semaphore Codes. Drill in the Semaphore Code.
GAMES: Volley ball between teams A and B.

Thirty-third Meeting

AIM: To instruct further in the Semaphore Code.
PROGRAM: Drill in the Semaphore Code by groups.
GAMES: Volley ball between teams C and D.

Thirty-fourth Meeting

AIM: To show that obedience to the Scout Law builds "Foursquare Men."
PROGRAM: A talk on the Scout Law.
GAMES: Volley ball finals between winners of A and B, C and D.

Thirty-fifth Meeting

AIM: To keep the Pages in the spirit of Lent.
PROGRAM: Illustrated lecture by a missionary. Mention of service through mite boxes.
GAMES: Outdoor track meet. Standing broad jump; Throwing ball for distance; Weight throwing; Three-legged race.

Thirty-sixth Meeting Holy Week

AIM: To have the Pages worship together.
PROGRAM: Attendance, in place of the regular meeting, at a week-day evening service.

Thirty-seventh Meeting
Aim: To complete the Point System for the year.
Program: Checking up the work covered and completing the tests.
Games: Outdoor track meet by teams; Hoop race; Hopping race, 25 yards on one foot; Leap frog race; Skin the snake.

Thirty-eighth Meeting
Aim: To mark progress as "Foursquare Men."
Program: Handing in records and charting progress.
Games: Outdoor track meet by teams: Relay (humorous); Obstacle race; Regular relay—2 laps.

Thirty-ninth Meeting
Aim: To awaken the Pages' interest in camping.
Program: An illustrated talk on camping.
Games: Soccer ball; Baseball.

Fortieth Meeting
Aim: Everybody to do something.
Program: Members' stunt night, by groups and individuals.
Awards to the highest team and highest individual score.

Section 2. Second Year Program

First Meeting
Aim: To get last year's Pages together.
Program: An address of welcome by Counselor or the King-elect. General outline of plans. Every Page to bring a Page. Look over the list of Church School pupils and get the names of eligibles and their addresses. Distribute the names and expect each Page not only to call and invite the prospective member, but bring him to the next meeting. Emphasize that only boys in the Church School are eligible.
Games: Prisoner's base; Relievo.*

Second Meeting
Aim: To welcome prospective members.
Program: Have the Rector or the Director give a talk on the history of the Court, what it stands for, what it does, its name, object, officers, membership, organization, badges, insignia, regalia, meetings, discipline and dues. Possibly application forms might be distributed for the boys to bring back signed to the next meeting.
Games: Football.

*For information about games, see Boy Scout Handbook, Galahad Edition.

Third Meeting

Aim: To explain to new Pages as well as to emphasize for old Pages the meaning of the Coat of Arms, the Motto and the Pages' Prayer.*

Program: By explanation, illustration and stories to present in interesting ways the Coat of Arms, the Motto and the Prayer.

Games: Football.

Fourth Meeting

Aim: To drill in the Pages' Prayer, Galahad Song, and Galahad Quest,† in view of Initiation.

Program: A collective drill on the Pages' Prayer. By explanation, illustration and stories to interest boys in the Galahad Quest. Drill in the Quest. Practice the Galahad Song.

Games: Football; Soccer ball.

Fifth Meeting

Aim: To admit candidates to the Degree of Page.

Program: Initiation.‡

Sixth Meeting

Aim: To welcome new members and to instruct the Pages as to their part in the coronation of the King.

To introduce the Point System.

Program: Instruction in responses and assignment of places, with drill in the Galahad Song.

Nominations for executive officers and Cabinet, names to be posted for one week.

Explanation of Point System, System of Awards and introducing Church Craft, as the section of the Point System to be covered this year.

Games: Football; Soccer ball.

Seventh Meeting

Aim: To organize the Pages and to outline Church Craft.

Program: Election of officers: president, secretary, treasurer and Cabinet of six. Choose captains and teams. Give copies or post a copy of Church Craft, and suggest the importance of records in Church School.

Games: Football between teams A and B; Soccer ball between teams C and D.

*See page 125.
†See page 89.
‡See Chapter XI, Section 2.

Eighth Meeting

Coronation of the King.

Ninth Meeting

Aim: To show the value of team play.

Program: A blackboard talk on signals and team plays in football.

Games: Football between C and D; Soccer ball between A and B.

Tenth Meeting

Aim: To introduce the principles of "Foursquare Men."*

Program: A talk on how much more the idea of "Foursquare Men" can mean this year. Looking over last year's records.

Games: Opportunity for Pages to check up their records on the Physical side, including jumping, running, chest measurement, height.

Eleventh Meeting

Aim: To teach that the Club ought to serve the Church, as part of the Social side of "Foursquare Men."

Program: A work night. Obtain an assignment of work from the Rector, a piece of work definitely concerned with the Parish, which is the inner circle of the Five Fields of Service.†

Twelfth Meeting

Aim: To urge the importance of day school work as directly concerned with the Intellectual side of "Foursquare Men."

Program: A discussion of school, study at home, value of marks, schedule of study, importance of looking towards entering High School. How school standing affects the chart of "Foursquare Men."

Games: Soccer ball finals between winners of A, B and C, D.

Thirteenth Meeting

Aim: To emphasize the value of daily prayer, as developing the Devotional side of "Foursquare Men."

Program: A talk by the Rector on a boy's prayer. Have different boys tell what prayers they use. Suggest use of a new prayer.‡

*Thorough acquaintance with the Handbook for Pioneers and the Manual for Leaders of Pioneers, A Program for Christian Citizenship Training, published by the Association Press, New York City, is necessary before a Leader can introduce those features of these Programs which relate to "Foursquare Men." The value of the method is so great that the Supreme Director and Council strongly recommend its incorporation into the program.

†See Withers, "In the Service of the King."

‡See Chapter VII.

Fourteenth Meeting

Aim: To give memory tests in Church Craft.

Program: Memory tests in groups by members of the Cabinet. Instruct the leaders previously as to standards and methods of marking.

Games: A short blackboard talk on basket ball, followed by twenty-minute periods between teams A, B and C, D, under a capable instructor.

Fifteenth Meeting

Aim: To instruct the Pages in health habits as a part of the equipment of "Foursquare Men."

Program: An illustrated talk on the care of the teeth by a dental surgeon.

Games: Beginning of team contests in basketball, each team to play every other team twice during the year. Begin with twenty-minute halves between A, B and C, D, each to play the remaining half at the next meeting.

Sixteenth Meeting

Aim: To lead the Pages into an expression of service to the Community, the second of the Five Fields of Christian service, as part of the Social side of "Foursquare Men."

Program: Planning a Christmas basket for a family or two, perhaps by teams. Plan to give a Christmas party to boys of their own age in the community.

Games: Second half of basketball game begun at the last meeting, between A, B and C, D.

Seventeenth Meeting

Aim: To interest the Pages in the history of the Parish, as part of Church Craft.

Program: An illustrated talk about the Parish, its purpose, its Rectors, its Vestry, its societies, its growth, its opportunities, and the contribution the Club can make to its life.

Games: Indoor track meet by teams.* Straddle relay; Over the top; In and out; Over and under; Basketball relay.

Eighteenth Meeting

Aim: To carry out the plans for a boys' Christmas party.

Program: Entertainment of a community group of boys. Stunts; games; eats.

Nineteenth Meeting

Aim: To start the Pages thinking of others and how they might serve in the third of the Five Fields of service, the Diocese.

*See pages 203-204 Leaders' Manual "Pioneers."

Program: An illustrated lecture on Missions in the Diocese: work being done for boys and girls, the work of the chaplain of reformatory schools; playgrounds, hospitals, prisons. Discussion of ways of helping and formulation of plans.

Games: Basketball by teams, carrying on the schedule of twenty-minute halves between A, C and B, D, the second half to be played later.

Twentieth Meeting

Aim: To continue interest in the Galahad tradition.

Program: Tell the story of the Siege Perilous. Appoint boys to tell stories of chivalry at next meeting.

Games: Second half of basketball game begun at last meeting between A, C and B, D.

Twenty-first Meeting

Aim: To develop interest in tales of chivalry, and through self-expression develop the Intellectual side of "Foursquare Men."

Program: Have the appointed boys tell stories of chivalry. Tell the story of the "Departure of the Knights on the Quest of the Holy Grail."

Games: Indoor track meet by teams; Jousting; Wrestling; Running.

Twenty-second Meeting

Aim: To train the Pages in public speaking and principles of debate, as part of the Intellectual side of "Foursquare Men."

Program: A debate on some public issue by teams A and B; discussion by all.

Games: Basketball by teams, carrying on the schedule of twenty-minute halves between A, D and B, C, the second half to be played later.

Twenty-third Meeting

Aim: To illustrate legal procedure, as a part of the Intellectual side of "Foursquare Men."

Program: A mock trial.

Games: Second half of basketball game begun at last meeting between A, D and B, C.

Twenty-fourth Meeting

Aim: To develop observation as a part of the Intellectual side of "Foursquare Men."

Program: A lecture, illustrated if possible, on "Casual observatons that have led to Inventions," the story of steam power, with a statement of some unsolved problems.

Games: Indoor track meet by teams; 25-yard dash; 50-yard dash; Running broad jump; Running high jump.

THE SIEGE PERILOUS

From Baldwin's "Story of the King." Copyright, by Permission of the American Book Company, Publishers

Twenty-fifth Meeting
Aim: To awaken interest in college.
Program: A pilgrimage to the nearest college on a Saturday.

Twenty-sixth Meeting
Aim: To catch up on the Point System.
Program: A written test on Church Craft.
Games: Indoor track meet by teams; Obstacle race (serious); Obstacle race (humorous); Regular relay, two laps.

Twenty-seventh Meeting
Aim: To enlarge the Pages' knowledge of the stars.
Program: An evening on the roof with telescope and a good instructor.
No games.

Twenty-eighth Meeting Previous to Ash Wednesday
Aim: To interest the Pages in the Church School Lenten program.
Program: A talk by the Rector on a boy's devotions and his allegiance to Christ through the services of the Church.
Games: Outdoor track meet by teams; Throwing baseball for distance; Punting football for distance; Drop kicking for distance; Forward passing football for distance.

Twenty-ninth Meeting
Aim: To awaken interest in art.
Program: A Saturday pilgrimage to an Art Museum with a guide.

Thirtieth Meeting
Aim: To teach the Pages the value of cultured surroundings.
Program: Accept an invitation to the Rector's home or the home of some parishioner. Try to get one who has some hobby to talk on, or curios to show.

Thirty-first Meeting
Aim: To teach every Page to be proud of his mother.
Program: An evening when each Page brings his mother to the Club as the guest of the Degree, the Director receiving, and the Pages providing the evening's entertainment.

Thirty-second Meeting
Aim: To teach the Pages to keep a course in the woods and to follow a trail.
Program: A holiday hike in the woods.
Games: Paper chase; Building fires without matches; Taking the fort; Treasure hunt; Hide and seek; Stalking; Trailing.

Thirty-third Meeting

AIM: To know the city's industries, as part of vocational training.

PROGRAM: An afternoon visit under trained leadership and by arrangement to creameries, boot factories, newspaper offices, foundries.

Thirty-fourth Meeting

AIM: To continue practical interest in Lent and Missions, through an interest in the fourth of the Five Fields of Service, the Nation, developing the Social side of "Foursquare Men."

PROGRAM: An illustrated lecture on the "Southern Whites," or the "Indian Reservations," or the "Problems of the Negro." Suggest that a box of useful articles for boys be given by the Pages, such as books, games, pictures, clothing.

GAMES: Continuation outdoor track meet by teams; Standing broad jump; Running broad jump; Running high jump; Shot put; Hop, step, jump.

Thirty-fifth Meeting Holy Week

AIM: To have the Pages attend one service in Holy Week as a group, in place of the regular Club meeting.

PROGRAM: Attendance at service.

Thirty-sixth Meeting

AIM: To conclude the Point System for the year; to check up on "Foursquare Principles."

PROGRAM: Opportunity to take tests under efficient leaders in the Point System, handing in charts of "Foursquare Men."

GAMES: Ten minute halves of basketball between A, B and C, D; A, C and B, D; A, D and B, C.

Thirty-seventh Meeting

AIM: To complete the Five Fields of Service, by drawing attention to some need of the World.

PROGRAM: An illustrated lecture on the educational advantages of Chinese boys, with possible discussion of ways in which the Pages can help.

GAMES: Chinese games.*

Thirty-eighth Meeting

AIM: To teach the necessity of practice to "make a team."

PROGRAM: Saturday morning baseball practice.

GAMES: Baseball teams, five innings, A, B; C, D.

*Write to the Publicity Department, Church Missions House, 281 Fourth Avenue, New York City.

Thirty-ninth Meeting
AIM: To interest the Pages in camping.
PROGRAM: A talk on camping and a practical outfit for campers. A talk on "Aspects of Camp Craft."
GAMES: Final outdoor track meet; Standing hop; Running hop; Hoop race; Three running broad jumps; Obstacle relay; Regular relay.

Fortieth Meeting
AIM: To announce the results of the year's work and play.
PROGRAM: Announcements of results of the Point System, "Foursquare Men," teams, and individual scores, the prizes to be given at the annual banquet.
GAMES: Cricket; Volley ball.

Section 3. Third Year Program

First Meeting
AIM: To get last year's Pages together.
PROGRAM: An address of welcome by a Counselor or the King-elect. General outline of plans.
GAMES: Football, Volley ball.*

Second Meeting
AIM: Every Page to bring a Page.
PROGRAM: Look over the list of Church School pupils and get the names of eligibles and their addresses. Distribute the names and expect each Page not only to call upon and invite the prospective member, but bring him to the next meeting. Emphasize that only boys in the Church School are eligible. Possibly application forms might be distributed for the boys to bring back signed to the next meeting.
GAMES: Football, Soccer ball, Foot hockey.

Third Meeting
AIM: To explain and re-emphasize many things.
PROGRAM: By illustration, explanation and stories present in an interesting manner the Pages' Motto, the Coat of Arms, the Galahad Quest,† the Prayer; and to practice the Galahad Song.
GAMES: Football; Volley ball.

Fourth Meeting
AIM: To admit candidates to the Degree of Page.
PROGRAM: Initiation.‡

*For information about games, see Boy Scout Handbook, Galahad Edition.
†See page 89.
‡See Chapter XI, Section 2.

Pages—Third Year Program

Fifth Meeting

Aim: To welcome new members and to instruct the Pages in their part of the Coronation of the King. To introduce Athletic Craft as the section of the Point System to be covered through the year.

Program: Instruction in responses; assignment of places and drill in the Galahad Song.

Nominations for executive officers and Cabinet to be made and posted.

Explanation of the Point System for the year, i. e., Athletic Craft, and the system of awards.

Games: A short blackboard talk on football tactics followed by dummy scrimmage or game.

Sixth Meeting

Aim: To set forward Athletic Craft, the section of the Point System to be covered this year, connecting it with the Physical side of "Foursquare Men."*

Program: Explanation of the principles of "Foursquare Men." Bring out last year's charts, giving an opportunity for setting standards.

Games: Records of chest expansion, weight, height. Take tests in Athletic Craft in push-ups; pull-ups; shinnying a tree.†

Seventh Meeting

Aim: To organize the Pages and outline the Social side of "Foursquare Men" in connection with the Five Fields of Service.

Program: Explanation of the Five Fields of Service and formulation of plans to serve in each of these fields. A definite piece of service within the Parish assigned by the Rector as service to the Church: distributing parents' letter, folding pamphlets, stamping letters, raking church grounds, painting kneeling benches. Election of executive officers: president, secretary, treasurer, Cabinet of six.

Games: Football by teams A and B; Soccer ball by teams C and D; Foot hockey.

Eighth Meeting

Coronation of the King.

*Thorough acquaintance with the Handbook for Pioneers and the Manual for Leaders of Pioneers, A Program for Christian Citizenship Training, published by the Association Press, New York City, is necessary before a Leader can introduce those features of these Programs which relate to "Foursquare Men." The value of the method is so great that the Supreme Director and Council strongly recommend its incorporation into the program.

†See Pioneers' Manual, Association Press, p. 1, ff.

Ninth Meeting

Aim: To carry on last year's interest in the Galahad tradition, and through self-expression to develop the Intellectual side of "Foursquare Men."

Program: The story of the Vision of Sir Galahad, the Vow of Knighthood, the Siege Perilous, the Departure, told by selected Pages.

Games: Games of ancient times: Jousting; Hand-wrestling; Wrestling; Boxing; Knight errantry.*

Tenth Meeting

Aim: To teach the nature of Civic Government, and through self-expression to develop the Intellectual side of "Foursquare Men."

Program: A council of "city fathers" with a live issue to debate:—the streets, the electric car system.

Games: Football between teams C and D; Soccer ball between teams A and B; Indoor shinny.

Eleventh Meeting

Aim: To stir up interest in college, and to set forward the Social side of "Foursquare Men" through the second of the Five Fields of Service, the Community.

Program: A talk by Galahad boys or others of the Parish who are home from college; the choosing of college names for teams; learning college yells. Planning a Thanksgiving basket for a designated family.

Games: Football and Soccer finals between winners of series (possibly on Thanksgiving Day).

Twelfth Meeting

Aim: To teach that any American boy may become President of the United States.

Program: An illustrated lecture on the boy life of American Presidents.

Games: Begin indoor track meet by teams; Peanut race; Backward run; Three-legged race; Frog race.

Thirteenth Meeting

Aim: To awaken interest in self-made men.

Program: The story of Edison's boyhood.

Games: Continue indoor track meet by teams. Hop, step and jump; Three running broad jumps; Standing broad jump; Running broad jump; 25-yard dash.

*See Scout Handbook, Galahad Edition, p. 413.

Fourteenth Meeting

AIM: To lead the Pages to see that every boy can contribute to the program.
PROGRAM: A stunt night by members.
GAMES: Basketball by teams A, B and C, D.

Fifteenth Meeting

AIM: To awaken interest in the life of a sailor.
PROGRAM: Illustrated lecture or movie on the Navy. A group to give a hornpipe dance, a group to sing chanties.
GAMES: Sailors' games; Knot-tying races; Tug-of-war by teams.

Sixteenth Meeting

AIM: To teach the Pages that the care of the body is a part of the responsibility of "Foursquare Men."
PROGRAM: A talk on "Exercise and Health."*
GAMES: Basketball by teams A, C and B, D.

Seventeenth Meeting

AIM: To check up the Pages' Devotional life.
PROGRAM: A talk on "Jesus Christ as a Boy's Comrade."†
GAMES: Indoor baseball between teams A, C and B, D.

Eighteenth Meeting

AIM: To give the Pages some idea of vocations open to them.
PROGRAM: A talk based on Weaver-Byler's "Profitable Vocations for Boys."
GAMES: Indoor track meet continued. Backward jump; Running hop; Standing hop; Two standing broad jumps; 50-yard dash.

Nineteenth Meeting

AIM: To introduce the Pages to their city's industries as part of vocational training.
PROGRAM: A visit under competent leadership and by arrangement, to steel foundries, boot factory or collar factory.

Twentieth Meeting

AIM: To complete so far as possible Athletic Craft, and to learn the names of the parts of the church building and its furniture.
PROGRAM: A pilgrimage to see the parts of the church building and its furniture.
GAMES: Set out games, as Parchesi, Ping pong, Checkers, Pool, allowing each Page to choose according to his interest; in the meantime provide opportunity for the Pages to take tests in Athletic Craft.

*See Hutchison's book of this title, Association Press.
†See Brown, "Jesus the Joyous Comrade," Association Press.

Twenty-first Meeting

Aim: To set forward the Social side of "Foursquare Men" through the third of the Five Fields of Service,—the Diocese.

Program: "What is being done for Boys," as told by a representative of a Home Society; organization of a Junk committee that will collect and sell junk for the Pages in order to make an offering for the society.

Games: Indoor baseball by teams A, B and C, D.

Twenty-second Meeting

Aim: To teach every Page to swim.

Program: Arrange with the Y. M. C. A. for use of their tank and a good instructor in swimming.

Twenty-third Meeting

Aim: To show what the boys learned from the Church pilgrimage.

Program: A written examination.

Games: Volley ball by teams A, D and B, C.

Twenty-fourth Meeting

Aim: To enlist the Pages in the "Quest of the True" and to provide opportunity for self-expression along the lines of "Foursquare Men."

Program: A series of talks by boys on

(a) What is meant by being true?

(b) Can a boy always be true? e. g., If a lie would save a life is it right to lie? followed by discussion. Six stories of men or boys who have been true when to be true meant the sacrifice of advantages, of position or of riches.

Games: Volley ball between teams A, B and C, D.

Twenty-fifth Meeting

Aim: To enlist the Pages' interest in the protection of birds.

Program: An illustrated lecture on birds, their value and methods of their protection.

Games: Basketball finals between the winners of A, B and C, D.

Twenty-sixth Meeting

Aim: To increase in the Pages a love of the open.

Program: A holiday hike in the woods with special attention to the birds.

Games: Relievo; Taking the fort; Paper chase.

Twenty-seventh Meeting

Aim: To interest the Pages in collecting and classifying.

Program: A talk by one of the Pages on his stamp collection, with an exhibit and an opportunity to trade.
Games: Finals in Volley ball.

Twenty-eighth Meeting

Aim: To interest the Pages in nature.
Program: An illustrated lecture on snakes, their value and their habits.
Games: Indoor basketball finals between winner of series.

Twenty-ninth Meeting

Aim: To lead the Pages to be kind to dumb animals.
Program: An illustrated lecture on "Our Dumb Animals" by a representative of the Humane Society.
Games: Indoor track meet concluded. 50-yard dash; Obstacle race; Relay race (humorous); Regular relay race—two laps.

Thirtieth Meeting

Aim: To make the Pages feel that the best good time is that time they make for themselves.
Program: A masquerade Valentine party where each boy comes dressed to represent the title of a book, the name of a song, or an advertisement. Prizes to be given to the Page guessing the largest number of representations and for the best costume.
Games: Relievo; Prisoner's base.

Thirty-first Meeting Previous to Ash Wednesday

Aim: To get the Pages to support the Church School Lenten Program.
Program: A talk by the Rector on plans for the Church School Lenten services.
Games: Outdoor track meet by teams:—Throwing a baseball for distance; Hop, step and jump; two Standing broad jumps.

Thirty-second Meeting

Aim: To further the Lenten spirit by undertaking service for the Nation as the third of the Five Fields of Service, setting forward the Social side of "Foursquare Men."
Program: An illustrated lecture on some national Mission work, e. g., Southern whites, a Negro school for boys, an Indian school; with plans to send a box of clothing, games, puzzles and books.
Games: Outdoor track meet by teams: Forward passing for distance; Two-legged race; Rolling the hoop; 25-yard hop race.

Thirty-third Meeting

Aim: To work for the box outlined in previous meeting.
Program: Making jig-saw puzzles and pasting picture puzzles on cardboard.
Games: Outdoor track meet by teams; Horseback race; 25-yard dash; 50-yard dash; High jumping.

Thirty-fourth Meeting

Aim: To give a knowledge of historic places in the State.
Program: A bicycle hike.

Thirty-fifth Meeting

Aim: To enlist all Pages in a Quest.
Program: A Saturday morning treasure hunt.

Thirty-sixth Meeting Holy Week

Aim: To have the Pages attend a service together during Holy Week.
Program: Attendance as a group at the Maundy Thursday evening service.

Thirty-seventh Meeting

Aim: To develop interest in the Galahad tradition.
Program: Stories of chivalry told by designated boys. Tell the story of Abbey's picture, "The Loathely Damsel."
Games: Soccer ball; Baseball.

Thirty-eighth Meeting

Aim: To finish the Point System for the year and the charts of "Foursquare Men."
Program: The last opportunity for tests, handing in of records and charts.
Games: Final outdoor track meet by teams: Running broad jump; Standing broad jump; Obstacle relay; Humorous relay; Regular relay.

Thirty-ninth Meeting

Aim: To do service in the last of the Five Fields of Service, the World.
Program: An illustrated lecture on the Armenians, "Fatherless Children of France," or some world problem. Possibly a vote on something from the year's fund as a gift.
Games: Soccer ball.

Fortieth Meeting

Aim: To survey the year's achievement.
Program: The reading of records in the Point System and team and individual scores, with announcement of charts of "Foursquare Men."
Games: Soccer ball.

CHAPTER XV

PROGRAMS FOR ESQUIRES

Section 1. First Year Program.
Section 2. Second Year Program.
Section 3. Third Year Program.

CHAPTER XV

Programs for Esquires

Section 1. First Year Program

First Meeting

AIM: To interest the Esquires in The Order of Sir Galahad.

PROGRAM: The presentation in a public service in the Church School to boys between 15 and 18 years of age not members of the Order, of the nature of The Order of Sir Galahad, its organization, purpose, program, Degree Vows, Prayers, Quest, Coat of Arms.

Possibly application forms might be distributed for the boys to bring back signed to the next meeting. Emphasize that only boys in the Church School are eligible.

GAMES: Football; Soccer ball; Relievo.*

*For information about games, see Boy Scout Handbook, Galahad Edition.

Second Meeting

Aim: To get together the old Esquires, new applicants, and Pages who become Esquires this year.

Program: The presentation of material required for Initiation, with an opportunity for questions.

Games: Soccer ball; Football; Prisoner's base.

Third Meeting

Aim: To influence the new Esquires through the Vigil.*

Program: A personal and individual talk with the Rector, together with other features of the Vigil.

In the larger waiting groups have stories of Sir Galahad told by the Esquires, reviewing last year's list.

Fourth Meeting

Aim: To confer the Degree of Esquire.

Program: Initiation.†

Fifth Meeting

Aim: To organize the Esquires by teams.

Program: Nominations for the executive officers: president, secretary, treasurer and Cabinet of six, the names to be posted for one week. Election of team captains and choosing of teams.

Games: Football between teams A and B; Soccer ball between teams C and D.

Sixth Meeting

Aim: To elect executive officers and to set the Esquires thinking more seriously of college.

Program: Election of executive officers. Choosing of college names for teams, together with practice in college yells. A short blackboard talk on football tactics. Instruction for participation in the coronation of the King.

Games: Football between teams C and D; Soccer ball between teams A and B.

Seventh Meeting

Aim: To introduce the principles of "Foursquare Men" with special emphasis on the "Physical" side.‡

*See Chapter X, Section 2.

†See Chapter XI, Section 3.

‡Thorough acquaintance with the Handbook for Comrades and the Manual for Leaders of Comrades, A Program for Christian Citizenship Training, published by the Association Press, New York City, is necessary before a Leader can introduce those features of these Programs which relate to "Foursquare Men." The value of the method is so great that the Supreme Director and Council strongly recommend its incorporation into the program.

Program: A talk by a Y. M. C. A. secretary on "Foursquare Men" and the practical value of the chart of "Foursquare Men."*

Games: Opportunity for the Esquires to set certain physical standards for themselves: Running; Weight; Jumping; Chest expansion; Height; Throwing shot put. A physical examination by a local physician during the evening.

Eighth Meeting

Coronation of the King.

Ninth Meeting

Aim: To explain health habits as part of the Physical side of "Foursquare Men."

Program: A talk entitled "Get the Habit," under the headings outlined by the Christian Citizenship Training Program.†

Games: Football between teams A and C; Soccer ball between teams B and D.

Tenth Meeting

Aim: To get the Esquires to express themselves, and to advance the interests of clean sports, as part of the Intellectual side of "Foursquare Men."

Program: Talks on the following by three Esquires:

(a) What is clean sport?

(b) The value of clean sport.

(c) What ought a team to do with a fellow who plays dirty?

Opportunity for discussion, followed by a good story illustrating without drawing a moral, the same subject.

Games: Football between A and D; Soccer ball between B and C.

Eleventh Meeting

Aim: To interest the Esquires in raising money for their equipment and give opportunity for self-expression through dramatics.‡

Program: Broaching the subject of giving a play in the parish house; the proposed play being read by a good reader; appointing a committee and naming the date for try-outs.

Games: Finals in Football and Soccer ball between the winners of the series.

Twelfth Meeting

Aim: To give the Esquires an all-night experience in the woods.

*See Manual for Leaders of Comrades in the Christian Citizenship Training Program, Association Press.

†Comrades, page 32.

‡See Chapter XIX.

Program: An early autumn hike over night when a holiday offers, with cooking, campfire stories, trailing and taking the fort.

Thirteenth Meeting

Aim: To introduce Health Craft as the section of the Point System to be covered this year.
Program: A talk by a Y. M. C. A. physical director, either local or state. The value of different setting-up exercises discussed.
Games: Actual demonstration of the talk, followed by Volley ball between teams A and B; Indoor baseball between teams C and D.

Fourteenth Meeting

Aim: To follow up the Point System by emphasizing the care of the body, touching the Physical side of "Foursquare Men."
Program: A talk on "Health Habits."*
Games: Volley ball between C and D; Indoor baseball between A and B.

Fifteenth Meeting

Aim: To continue the interest in the Galahad tradition.
Program: The stories of the Abbey pictures told by different persons.
(a) The Vision of Sir Galahad.
(b) The Vow of Knighthood.
(c) The Siege Perilous.
(d) The Departure.
(e) The Castle of the Grail.
(f) The Loathely Damsel.
Tell the story of the Castle of the Maidens and the Fight.
Games: Games of ancient times: Fencing; Tilting with pillows; Wrestling; Boxing.

Sixteenth Meeting

Aim: To lead the Esquires to appreciate good pictures, setting forward the Intellectual side of "Foursquare Men."
Program: An address illustrated by pictures or reprints, presenting to each Esquire the question: "If a boy could have but one picture in his room, what picture ought he to choose and why?"
Games: Volley ball between A and C; Indoor baseball between B and D.

Seventeenth Meeting

Aim: To begin work for the Parish, as the first of the Five Fields of Service, and so link up the Esquire with the Church.†

*See O'Shea and Kellogg, "Health Habits"; Fisher and Fisk, "How to Live"; Woodhull, "Personal Hygiene"; Woodworth, "Care of the Body."
†See literature of the Church School Service League.

Program: A talk by the Rector on Boys as an asset in the Church's life, with an open discussion followed by a conference led by the Director on the Boys' relation to the Church. Possibly the Rector's talk might come last as a summing up and inspiration to take up a definite piece of service, which he has in mind.

Games: Volley ball between A and D; Indoor baseball between B and C.

Eighteenth Meeting

Aim: To awaken loyalty to the Court through sports.

Program: To challenge and play some other boys' club in Volley ball and Indoor baseball. Arrange to get out the members as enthusiastic rooters and to compose yells.

Nineteenth Meeting

Aim: To interest the Esquires in the care of the teeth, as part of Health Craft in the Point System.

Program: An illustrated lecture by a local dental physician, with exhibits on care of the teeth.

Games: The beginning of the indoor track meet, by teams, with the keeping of individual records: Low hurdle race; Sack race; Backward jump; Frog race.

Twentieth Meeting

Aim: To give the Esquires an opportunity to learn to swim and to develop a swimming team.

Program: Use of the Y. M. C. A. tank with able swimming instructors.

Twenty-first Meeting

Aim: To interest the Esquires in serving others and to do service within the Community, the second of the Five Fields of Service.

Program: A Christmas party given to boys of the community, arranged through the Associated Charities organization. Stunts by the boys; a gift to every guest; eats supplied by the Esquires.

Twenty-second Meeting

Aim: To rally the Esquires at a monthly supper.

Program: A monthly supper with speakers from the nearest college on training for athletics; Community singing; Cheers.

Twenty-third Meeting

Aim: To cover the questions in the Point System relating to the value of walking.

Program: A talk on walking and hiking,—what to carry, care of the feet, when to eat.

Games: Volley ball between teams B and C; Indoor baseball between teams A and D.

Twenty-fourth Meeting

Aim: To interest the Esquires in reading and so to develop the Intellectual side of "Foursquare Men."

Program: A series of addresses by picked boys on the general question: If a boy could read but one book what book ought he to choose and why? Call for books to be brought to the next meeting, to be sent to a home for boys.

Games: Track meet continued: Standing hop: Two standing broad jumps; Standing broad jump; Running Broad jump.

Twenty-fifth Meeting

Aim: To acquaint the Esquires with industrial life as part of a vocational guidance program.

Program: A "knowing your industries" pilgrimage, to see foundries or factories in operation.

Twenty-sixth Meeting

Aim: To do service in the Diocese as the third of the Five Fields of Service.

Program: The presentation of the library needs of a Home for boys. Have the Esquires mend the books they have brought and additional books secured, to send to the Home.

Games: Volley ball between B and D; Indoor baseball between A and C.

Twenty-seventh Meeting

Aim: To give an incentive to learn to swim.

Program: Swimming races and diving at the Y. M. C. A. tank.

Twenty-eighth Meeting

Aim: To develop Court loyalty through competition with outside teams.

Program: Basketball, two teams; Indoor baseball, two teams, entered against outside rivals.

Twenty-ninth Meeting

Aim: To get the mothers of the Esquires interested and to teach the Esquires to be proud of their mothers.

Program: An open meeting to which each Esquire brings his mother, the mothers to be introduced by the boys to the Director. A Stunt Night, the Esquires responsible for entertainment.

Thirtieth Meeting

AIM: To teach the Esquires to keep a course in the woods.
PROGRAM: A holiday hike in the woods: trailing; building fires; cooking; playing Relievo; Paper chase; Taking the fort.

Thirty-first Meeting Previous to Ash Wednesday

AIM: To win the Esquires' support of the Lenten program of the Church School.
PROGRAM: A talk by the Rector on the Lenten program.
GAMES: Indoor track meet continued; Three running broad jumps; Running hop; Hop, step and jump; Three-legged race.

Thirty-second Meeting

AIM: To awaken interest in the Nation as the fourth of the Five Fields of Service.
PROGRAM: A talk on "Southern Whites," followed by the packing of a box of games, books and clothing for boys in the Southern mountains.
GAMES: Indoor track meet continued: 25-yard dash; Humorous obstacle race; Passing ball between the legs; Passing ball and putting it in the basketball nets.

Thirty-third Meeting

AIM: To teach the Esquires that everyone must do his part to make a good time.
PROGRAM: A Valentine masquerade party, with prizes for the best costume. A short play by the members.

Thirty-fourth Meeting

AIM: To finish the Point System for the year.
PROGRAM: All records in the Point System and "Foursquare Men" handed in, and tests taken; Essays read, with a vote by the Esquires on the best essay.
GAMES: Finals between the winners of Volley ball and Indoor baseball.

Thirty-fifth Meeting Holy Week

AIM: To have the Esquires attend one evening service together during Holy Week.
PROGRAM: Meeting and attendance in a body at the service.

Thirty-sixth Meeting

AIM: To interest the Esquires in camping.
PROGRAM: A stereopticon or reflectoscope talk on what to take camping; camp rules; camp employments.
GAMES: Indoor track meet concluded; 100-yard dash; Shuttle race; Regular relay.

Thirty-seventh Meeting

Aim: To teach the Esquires true Americanism.
Program: Recognition of the teaching of May 30th; Stories of brave soldiers, illustrating sacrifice and loyalty to the Flag.
Games: Outdoor track meet; Punting football for distance; Throwing baseball for distance; Forward passing football for distance; 25-yard dash; Running broad jump; Running high jump.

Thirty-eighth Meeting

Aim: To stir up enthusiasm for a baseball league.
Program: Election of the team captain and team manager; A short talk on baseball plays.
Games: Batting and fielding practice.

Thirty-ninth Meeting

Aim: To interest the Esquires in the World as the fifth of the Five Fields of Service.
Program: An illustrated lecture by a good missionary on some foreign mission problem, with an opportunity to vote a contribution.
Games: Outdoor track meet concluded; 50-yard dash; 100-yard dash; Relay.

Fortieth Meeting

Aim: To bring the year's work to a close.
Program: Reports on the year's work; Discussion of improvements for next year; A straw vote on "Things I like Best," the list to be made up by the Director; Report of the Point System; Standing of teams; Cheers and songs.
Games: Relievo; Soccer ball; Prisoner's base.

Section 2. Second Year Program

First Meeting

Aim: To get the old Esquires together.
Program: An address of welcome by the King-elect. Outline of plans. Give the Esquires the names of possible new Esquires to look up and bring to the next meeting.
Games: Football; Relievo.*

Second Meeting

Aim: To get together last year's Esquires, new applicants, and Pages who become Esquires this year.
Program: The presentation of the material required for initiation; an opportunity for questions; practicing of the Galahad Song and Degree yells.
Games: Football; Soccer; Prisoner's base; Relievo.

*For information about games, see Boy Scout Handbook, Galahad Edition.

Third Meeting

Aim: To influence the Esquires through the Vigil.*

Program: A personal and individual talk with the Rector, together with other features of the Vigil.

In the larger waiting group, have stories of Sir Galahad told by the Esquires, reviewing last year's list.

Fourth Meeting

Aim: To confer the Degree of Esquire.

Program: Initiation.†

Fifth Meeting

Aim: To organize the Esquires.

Program: Nominations for the executive officers: president, secretary, treasurer, and Cabinet of six. The nominations to be posted for one week. Election of team captains and choosing of teams.

Games: Football between teams A and B, Football between teams C and D.

Sixth Meeting

Aim: To elect executive officers, also to set the Esquires thinking again of college.

Program: Elections; choosing of college names for teams; practicing college yells. Short blackboard talk on "Football Tactics.' Instruction in the Esquires' part in the Coronation of the King,—responses and places.

Games: Football by teams B and C and A and D.

Seventh Meeting

Aim: To introduce Camp Craft as the section of the Point System to be covered this year.

Program: Explanation of the Point System and system of awards, posting a permanent copy.

Games: Football by teams B and D and A and C.

Eighth Meeting

Coronation of the King.

Ninth Meeting

Aim: To interest the Esquires in the Point System.

Program: Instruction (out of doors by means of an actual tent) in "How to put up and take down a tent."

*See Chapter X, Section 2.
†See Chapter XI, Section 3.

Games: Second round of football in twenty minutes between teams A and B and C and D, teams B and C and A and D, teams B and D and A and C.

Tenth Meeting

Aim: To develop local talent and show the Esquires that they can give themselves a good time.

Program: A Hallowe'en masquerade party with ducking for apples and other Hallowe'en sports, and a short play.

Eleventh Meeting

Aim: To review the principles of "Foursquare Men."*

Program: Illustrations on slides easy to make of the statistics of boys according to last year's results, such as pictures of boys showing chest expansion, of boys "before and after" as to weight and muscle. The same might illustrate Social, Intellectual, Devotional sides.

Games: Opportunity for the Esquires to set certain physical standards for themselves: running, weight, jumping, chest expansion, height, throwing shot put. Physical examination by a local physician during the evening.

Twelfth Meeting

Aim: To get the Esquires to undertake service in the Parish as the first of the Five Fields of Service.

Program: To prepare for the winter season by storing all furniture used in the playground, putting down board walks, banking ground in preparation for hockey rink.

Games: Final football games between the two highest teams.

Thirteenth Meeting

Aim: To teach the Esquires the value of observation in choosing camp sites, thus setting forward the Point System.

Program: By means of reflectoscope illustrations from pictures cut out of magazines and by snapshots of various camp sites, incidentally giving information gathered from books on camping.†

*Thorough acquaintance with the Handbook for Comrades and the Manual for Leaders of Comrades, A Program for Christian Citizenship Training, published by the Association Press, New York City, is necessary before a Leader can introduce those features of these Programs which relate to "Foursquare Men." The value of the method is so great that the Supreme Director and Council strongly recommend its incorporation into the program.

†See Miller, Camp Craft; Gibson, Camping for Boys, and Camp Life in the Woods.

Games: Basketball between A and B; C and D.

Fourteenth Meeting

Aim: To build further on the Story of Galahad.
Program: A review of some of last year's stories,* adding:

(a) The Story of the Castle of the Maidens.
(b) The Story of the Seven Deadly Sins.
(c) The Key.
(d) The Castle of the Maidens.

Games: Of ancient times: Fencing; Boxing; Wrestling; Tilting with pillows.

Fifteenth Meeting

Aim: To foster Court loyalty.
Program: A blackboard talk on basketball tactics. Have as guests two teams from another club.
Games: Basketball between first and second teams versus visitors.

Sixteenth Meeting

Aim: To do service in the Nation as the fourth of the Five Fields of Service.
Program: Packing a Christmas box of games, clothes and books for a boys' school.
Games: Basketball between teams B and C; and A and D.

Seventeenth Meeting

Aim: To teach the Esquires to learn to love and care for animals and pets.
Program: An exhibition of animal pets, e. g., rabbits, mice, dogs, snakes and birds owned by Esquires. Have the boys tell how they secured them and what they feed to them.

Eighteenth Meeting

Aim: To present the principles of "Foursquare Men."
Program: Illustrations on slides of boys showing "before and after," to chest expansion, weight and muscle. Also illustrations to show development on Intellectual, Social and Devotional sides.
Games: Opportuity for Esquires to test themselves on Physical lines. Physical examinations by a local physician.

Nineteenth Meeting

Aim: To give each Esquire knowledge of his body, as part of the Physical and Intellectual sides of "Foursquare Men."

*See fifteenth meeting of preceding year.

Program: An illustrated stereopticon lecture showing the human body with a talk on lungs and the value of fresh air, on the heart and the influence of stimulants, on muscles and useful exercises, on the chest and ways of developing it.

Games: A series of setting-up exercises with special reference to the value of each exercise for some particular part of the body.

Twentieth Meeting

Aim: To teach the Esquires to express themselves in public.

Program: A debate on some national question,—strikes, trusts, government ownership of railways.

Games: Basketball between A and C, and B and D.

Twenty-first Meeting

Aim: To interest the Esquires in drawing, especially caricature and cartoon drawing.

Program: Secure a local newspaper cartoonist to tell how to go about it, and to illustrate his art by drawing some of the boys.

Games: Indoor track meet, by teams: Shuttle race; Leap frog jump; Cock fight; Back jump; Wrestling; Frog race.

Twenty-second Meeting

Aim: To begin preparation for a dramatic performance, to raise money for equipment.*

Program: The reading by the coach of a short play, previously chosen by a committee.

Games: Basketball, second series, between teams A and B; and C and D; Indoor baseball between B and C; and A and D.

Twenty-third Meeting

Aim: To interest the Esquires in manual training; sloyd work.

Program: An exhibition of articles the boys have made, with prizes for the best work and a talk by a local manual training teacher on how to use the plane, the saw and turning machines.

Games: Basketball between B and C; and A and D; Indoor baseball between A and B; and C and D.

Twenty-fourth Meeting

Aim: To give the Esquires a working knowledge of automobile parts, as part of the Intellectual side of "Foursquare Men."

*See Chapter XIX.

Program: The different parts of an automobile shown (perhaps at a garage), by a practical mechanic, with explanations and an opportunity for questions.
Games: Indoor track meet continued; Boxing; Two standing broad jumps; Standing hop; 25-yard dash.

Twenty-fifth Meeting
Aim: To interest the Esquires in wireless.
Program: A practical demonstration by one of the boys with his wireless, with explanation of what to buy and where; opportunity for questions.
Games: Basketball between teams A and C; and B and D; Indoor baseball between teams A and C; and B and D.

Twenty-sixth Meeting
Aim: To give the Esquires a knowledge of vocational opportunity.
Program: A talk based on Weaver's "Profitable Vocations for Boys," followed by a conference based on the general question, "What ought to guide me in choosing my life work?"
Games: Indoor track meet by teams continued; Running broad jump; Standing broad jump; Running hop; 50-yard dash.

Twenty-seventh Meeting
Aim: To do service in the Community as the second of the Five Fields of Service.
Program: The Esquires to attack some dirt hole or unseemly dump during Clean Up Week, and clean it up.

Twenty-eighth Meeting
Aim: To give the Esquires an opportunity to meet the girls of the parish, to make relations more nearly normal.
Program: A "Court of Beauty" dance, open to members only, with guests of honor to receive. This, like other programs, may be repeated as often as desirable.

Twenty-ninth Meeting
Aim: To provide opportunity for young people to learn to dance.
Program: The opening dancing class for beginners, open to members of the Order only, and meeting once a week or less often from January to Lent.

Thirtieth Meeting
Aim: To learn more about the stars, as part of the Intellectual side of "Foursquare Men."
Program: An evening on the roof with an able instructor.

Thirty-first Meeting Previous to Ash Wednesday

Aim: To get the Esquires to support the Lenten program of the Church School.
Program: A talk by the Rector on plans for the Church School Lenten services.
Games: Indoor track meet concluded; 100-yard dash; Obstacle relay; Regular relay.

Thirty-second Meeting

Aim: To give stimulus to saving for the Lenten offering, and to hear something about the World as the fifth of the Five Fields of Service.
Program: An illustrated lecture on Japan and Christian Missions.

Thirty-third Meeting

Aim: To continue interest in the Point System.
Program: An illustrated lecture on the Mosquito or the Fly. An explanation of how to take care of garbage and refuse in camp, to lessen danger from mosquitoes and flies.
Games: Finals between the winners of indoor basketball and baseball.

Thirty-fourth Meeting

Aim: To awaken interest in taking up the ministry as a life work.
Program: A life work conference with good outside speakers. Increase the interest by making it a community conference, that takes in all the Episcopal Churches or Courts of the Order of Sir Galahad in the Church School district.

Thirty-fifth Meeting Holy Week

Aim: To have the Esquires attend in a body one of the evening services.
Program: Attendance at service, marching into the church together in regalia.

Thirty-sixth Meeting

Aim: To give the Esquires opportunity to learn to swim and to choose a swimming team.
Program: Use of the Y. M. C. A. tank and a swimming instructor, also an instructor to train the team.

Thirty-seventh Meeting

Aim: To check up the Point System and Esquires' records as "Foursquare Men."
Program: An opportunity for tests, checking up charts and presentation of essays.
Games: Set out table games: Parchesi, Chess, Pool, Billards, Ping pong, allowing each Esquire to choose according to his interests after his tests are completed.

Thirty-eighth Meeting

Aim: To spend a day in the open.
Program: A May 30th hike in the woods with suitable games.

Thirty-ninth Meeting
Aim: To organize baseball teams.
Program: To elect team captains and managers. A blackboard talk on baseball; Outline of summer plans.
Games: Baseball.

Fortieth Meeting
Aim: To end the season's activities.
Program: Reports of work on the Point System, "Foursquare Men"; Team results, for which letters and banners are to be given at the annual banquet.
Games: Baseball; Relievo; Soccer; Prisoner's base.

Section 3. Third Year Program

First Meeting
Aim: To get the old Esquires together.
Program: An address of welcome by the King-elect; Outline of plans. Give the Esquires the names of possible new Esquires to look up and bring to the next meeting.
Games: Football; Relievo.*

Second Meeting
Aim: To get together last year's Esquires, new applicants, and Pages who become Esquires this year.
Program: The presentation of material required for Initiation, with an opportunity for questions; practicing the Galahad Song and Degree yells.
Games: Football; Soccer; Prisoner's base; Relievo.

Third Meeting
Aim: To influence the new Esquires through the Vigil.†

Program: A personal and individual talk with the Rector, together with other features of the Vigil.
In the larger waiting group, have stories of Sir Galahad told by the boys, reviewing last year's list.

Fourth Meeting
Aim: To confer the Degree of Esquire.
Program: Initiation.‡

Fifth Meeting
Aim: To organize the Esquires.
Program: Nominations for the executive officers: president, secretary, treasurer and

*For information about games, see Boy Scout Handbook, Galahad Edition.
†See Chapter X, Section 2.
‡See Chapter XI, Section 3.

Cabinet of six. The nominations to be posted for one week. Election of team captains and choosing of teams.

Games: Football between teams A and B; Football between teams C and D.

Sixth Meeting

Aim: To elect executive officers, also to set the Esquires thinking again of college.

Program: Elections; Choosing of college names for teams; Practicing college yells; Short blackboard talk on football tactics; Instruction in the Esquires' part in the Coronation of the King; Responses and places.*

Games: Football by teams B and C; and A and D.

Seventh Meeting

Aim: To introduce Sky and Sea Craft as the sections of the Point System to be covered this year.

Program: An explanation of the Point System and the system of awards, with posting of a permanent copy of the year's Point System requirements.

Games: Football between teams B and D; and A and C.

Eighth Meeting

Coronation of the King.

Ninth Meeting

Aim: To set forward the Point System.

Program: A night on the roof with a good instructor and telescope; Opportunity for questions; Mapping of the prominent stars and constellations as they appear in the autumn months.

Tenth Meeting

Aim: To carry the previous evening's instruction further.

Program: An illustrated lecture on stars and constellations, with copies of the charts made at the previous meeting thrown on the screen, and suitable criticism.

Games: Second round of football in fifteen-minute games; Teams A and B; C and D; B and C; A and D; B and D; A and C.

Eleventh Meeting

Aim: To introduce to the Esquires handwork in basketry.

Program: A work night in basketry with capable instructors.

Games: Finals in football between the two best teams.

*See Chapter VIII, Section 1.

Twelfth Meeting

Aim: To get Sea Craft started.
Program: Practice in the Y. M. C. A. tank with suitable instructor, of the breast stroke, swimming on the back, floating, the side stroke and the overhand stroke; choosing of a swimming team.
Games: Water tag.

Thirteenth Meeting

Aim: To show the Esquires that the best good time is the time they make themselves.
Program: A Hallowe'en masquerade dancing party.

Fourteenth Meeting

Aim: To carry on basketry with the definite aim of having the work contribute to the parish as the first of the Five Fields of Service.
Program: Further instruction in basketry with the idea of making baskets for a Lenten sale, the proceeds to be given as an Easter offering. Esquires once well started might be allowed to take home material and work at odd times.
Also in service of the parish, organize the Esquires to lay the board walk.

Fifteenth Meeting

Aim: To begin preparations for a dramatic performance to raise money for equipment.*
Program: The reading by the coach of a play previously chosen by a committee and organization for try-outs.
Games: Basketball between A and B, C and D; Indoor baseball between A and C; B and D.

Sixteenth Meeting

Aim: To give swimming tests and practice in life saving.
Program: Demonstration in the Y. M. C. A. tank, with a capable instructor, of the breaking of wrist grip, neck grip, back strangle; Opportunity for a test in swimming fifty yards.
Games: Swimming race; Diving.

Seventeenth Meeting

Aim: To carry on Sky Craft.
Program: An illustrated talk on the moon, with particular reference to questions in Sky Craft.
Games: Basketball between A and D;B and C; Indoor baseball between A and B; C and D.

*See Chapter XIX.

Eighteenth Meeting

AIM: To present the principles of "Foursquare Men."*

PROGRAM: Illustrations on slides, easy to make, of the statistics of boys according to last year's results, such as pictures of boys showing chest expansion, of boys "before and after" as to weight and muscle. The same, might illustrate "Social," "Intellectual," and "Spiritual" sides.

GAMES: Opportunity for the Esquires to set certain physical standards for themselves: Running, weight, jumping, chest expansion, height, throwing shot put. Physical examination by a local physician during the evening.

Nineteenth Meeting

AIM: To interest the Esquires in manual training.

PROGRAM: A talk on box furniture with the idea of interesting the Esquires to do some work in their spare time as a further contribution to a Lenten sale.

GAMES: Indoor track meet by teams; Shuttle race; Backward jump; Leap frog jump; 25-yard dash.

Twentieth Meeting

AIM: To give the Esquires the opportunity to do service in the Diocese as the third of the Five Fields of Service.

PROGRAM: Presentation of the Esquires' play without charge at some boys' institution.

Twenty-first Meeting

AIM: To continue vocational training.

PROGRAM: A "Seeing your town's industries" pilgrimage, to shoe factories, local telephone exchange, creamery or electrical appliances factory.

Twenty-second Meeting

AIM: To follow up last year's pilgrimage.

PROGRAM: A talk on "What kinds of studies are best for the boy who must enter industrial life," with opportunity for questions.†

GAMES: Indoor track meet continued; Standing broad jump; Frog race; Standing hop; 50-yard dash.

*Thorough acquaintance with the Handbook for Comrades and the Manual for Leaders of Comrades, A Program for Christian Citizenship Training, published by the Association Press, New York City, is necessary before a Leader can introduce those features of these Programs which relate to "Foursquare Men." The value of the method is so great that the Supreme Director and Council strongly recommend its incorporation into the program.

†See McKeever, "The Industrial Training of a Boy."

Twenty-third Meeting

Aim: To teach the Esquires the value of observation and to further Sky Craft.
Program: An illustrated lecture on "Cloud Formations" with special reference to the Point System.
Games: Basketball between A and C; B and D; Indoor baseball between A and D; B and C.

Twenty-fourth Meeting

Aim: To build further on the knowledge of the Galahad tradition.
Program: Have the Esquires re-tell past stories:
(a) The Vision of Sir Galahad.
(b) The Vow of Knighthood.
(c) The Siege Perilous.
(d) The Departure.
(e) The Castle of the Grail.
(f) The Loathely Damsel.
Tell one new story, "Blanchefleur."
Games: Of ancient times: Wrestling; Fencing; Boxing; Tilting.

Twenty-fifth Meeting

Aim: To teach the Esquires to defend themselves.
Program: A talk on strategy in boxing by a capable instructor, with practical demonstration.
Games: Boxing bouts; Shadow boxing, between members, with instruction.

Twenty-sixth Meeting

Aim: To teach the Esquires how to wrestle.
Program: A talk on strategy in wrestling by a capable instructor.
Games: A practical demonstration by means of wrestling bouts, between members.

Twenty-seventh Meeting

Aim: To continue swimming instruction as part of Sea Craft in the Point System.
Program: Special attention given to instruction in methods of resuscitation, with opportunity to take tests in all requirements.
Game: Water baseball.

Twenty-eighth Meeting

Aim: To inspire loyalty through competition.
Program: A blackboard talk on basketball tactics, with visiting teams as guests.
Games: Two teams to play the outside teams.

Twenty-ninth Meeting

Aim: To do service in the Community as the second of the Five Fields of Service.
Program: Some piece of practical work during Clean Up Week, as raking the Common, cleaning up some dirt hole.

Thirtieth Meeting

Aim: To develop interest in observation.
Program: A night on a mountain, with particular attention given to the sunset; supper on the mountain; sleeping out or bunking in a hut, in order to see the sunrise, further developing Sky Craft.
Games: Stories around the camp fire; Relievo; Prisoner's base.

Thirty-first Meeting Previous to Ash Wednesday

Aim: To prepare for and get the Esquires to support the Lenten program of the Church School.
Program: A talk by the Rector on Lenten plans; preparation for sale of basketry and manual training models in some local store.
Games: Soccer ball.

Thirty-second Meeting

Aim: To teach thrift.
Program: A talk by some local banker on the value of saving as an asset in starting life.
Games: Finals in basketball and indoor baseball between the two best teams.

Thirty-third Meeting

Aim: To teach the Esquires the art of public speaking.
Program: A mock trial.
Games: Indoor track meet continued; Running broad jump; Two standing broad jumps; Three running broad jumps; 100-yard dash.

Thirty-fourth Meeting

Aim: To interest the Esquires in the Nation as the fourth of the Five Fields of Service.
Program: A missionary to talk on some apsect of national missions, with opportunity to make a special gift from the Lenten sale.
Games: Indoor track meet concluded; Obstacle race; Humorous race; Regular relay.

Thirty-fifth Meeting Holy Week

Aim: To prepare the Esquires for their Easter Communion.
Program: Have the Esquires as a group attend one of the evening services during Holy Week and then adjourn for a short preparation for the Holy Communion.*

Thirty-sixth Meeting

Aim: To interest the Esquires in problems of choosing life work, and in the World as the fifth of the Five Fields of Service.

*See Chapter VI, Section I

Program: A life work conference for boys' clubs in the territory, with outside speakers to present the following: the Ministry; Medicine; Law; Business.

Thirty-seventh Meeting

Aim: To complete Sea Craft.
Program: In the Y. M. C. A. tank, final swimming tests.
Games: Water polo; Water tag; Water baseball.

Thirty-eighth Meeting

Aim: To complete Sky Craft.
Program: Tests, with table games, each boy to choose according to his interest, once his tests are completed. Hand in records of Point System and charts of "Foursquare Men."
Games: Outdoor track meet; Baseball throw; Sack race; Three-legged race; 50-yard dash; Punting football; Forward-passing football; 100-yard dash.

Thirty-ninth Meeting

Aim: To organize for summer baseball and outdoor sports.
Program: Choosing a baseball team, the manager, the captain and the sports manager, who will arrange for a summer schedule.
Games: Outdoor track meet concluded; Shot put; Running high jump; Running broad jump; 220-yard dash; Relay.

Fortieth Meeting

Aim: To finish the season's activities.
Program: Reports of the season's work, the Point System, the team records, the state of the treasury.
Games: Relievo; Prisoner's base; 440-yard dash; Relay.

CHAPTER XVI

PROGRAMS FOR KNIGHTS

Section 1. First Year Program.
Section 2. Second Year Program.
Section 3. Third Year Program.

"FOR THEM I BATTLE TILL THE END"

From Baldwin's "Story of the King." Copyright, by Permission of the American Book Company, Publishers

CHAPTER XVI

Programs for Knights

Section 1. First Year Program

First Meeting

AIM: To awaken enthusiasm for the next meeting.

PROGRAM: An outline of plans for a supper meeting, with appointment of committees: Program committee; Welcome committee; Supper committee; Initiation committee. Look up the names of boys eighteen years and over not members of the Order, and distribute among the Knights, to be called upon and invited to the supper. Invite the Esquires who become Knights this year.

GAMES: Football; Relievo.*

Second Meeting

AIM: To make a rousing start off.

PROGRAM: A supper with outline of plans for the coming year; a welcome to new members by the King-elect; Songs; Distribution of application blanks to those who wish to join the Order. Try to create the spirit of good fellowship.

*For information about games see Boy Scout Handbook, Galahad Edition.

GAMES: Boxing bouts between members with an instructor to comment on the fundamentals of boxing.

Third Meeting

AIM: To impress on the Knights the genuineness of the knightly ideal.
PROGRAM: A talk by the Rector on the meaning and application of chivalry; the vow of knighthood; an outline of the history and organization of the Order; a statement of the requirements for Initiation with distribution of printed copies of the Prayer, the Galahad Song, and notice of the Vigil.*
GAMES: Football outdoors and later wrestling indoors, with suitable instruction, and opportunity for questions.

Fourth Meeting

AIM: To impress upon the Knights the solemnity and seriousness of membership.
PROGRAM: The Vigil for Knights.†

Fifth Meeting

AIM: To confer the Degree of Knighthood.
PROGRAM: Initiation.‡

Sixth Meeting

AIM: To organize the body of Knights.
PROGRAM: The King-elect in the chair as President of the Round Table; election of secretary, treasurer and Cabinet of six; also election of team captains and choosing of teams.
GAMES: Football between teams A and B; C and D; Soccer ball between teams B and C; A and D.

Seventh Meeting

AIM: To create a serious interest in college.
PROGRAM: A blackboard talk by some college man on the football team, illustrating football tactics, and illustrating and criticising plays in recent college games; choosing of college names for the Knights' teams, and practicing of college yells.
GAMES: Football between teams B and C; A and D, with college speakers to coach.

Eighth Meeting

Coronation of the King.

Ninth Meeting

AIM: To introduce City Craft, as the section of the Point System to be covered this year and to discover how much the Knights

*See Chapter XII, Section 4.
†See Chapter X, Section 3.
‡See Chapter XI, Section 4.

already know, or do not know, about civics, as outlined by the questions in City Craft.

PROGRAM: A team contest in civics; the Knights lined up by their athletic teams, as for a spelling match. Outline for yourself beforehand a detailed list of questions based upon the questions in City Craft, then proceed as in a spelling match, until all but one of the teams is eliminated. Prepare for the monthly supper at the next meeting.

GAMES: Football by teams between A and C; B and D. Soccer ball by teams between A and D; B and C.

Tenth Meeting

AIM: To give the Knights a more definite knowledge of their city's administration, as part of City Craft.

PROGRAM: A supper with the mayor of the city as a guest. A talk on "The Routine of the City Hall," by the Mayor or a prominent city official or ward boss.

GAMES: Football finals between two highest teams; Soccer ball by teams between B and D; A and C.

Eleventh Meeting

AIM: To give an opportunity for the Knights to work in the Community as the second of the Five Fields of Service.

PROGRAM: A Christmas party organized by the Knights, in which the whole Club entertains a group of boys suggested by the local Associated Charities organization or Family Welfare Society. Movies, tumbling stunts, clog dancing, mystery stunts, arrival of a burlesque Santa Claus, refreshments.

Twelfth Meeting

AIM: To provide an opportunity for the boys and girls of the parish to know each other.

PROGRAM: A Christmas "Court of Beauty" dance given by the Knights for all members of the Court.

Thirteenth Meeting

AIM: To develop power of observation and to interest the Knights in having a hobby.

PROGRAM: A reflectoscope lecture on automobiles, with pictures of autos cut out from magazines and mounted on cards. Have the Knights explain differences in hoods, motors, lines and cost.

GAMES: Indoor baseball by teams between A and B; C and D; Basketball by teams between A and C; B and D.

Fourteenth Meeting

Aim: To create a better understanding of one of the foreign elements of the town and thus to develop City Craft.

Program: Presentation of striking facts by one of the Knights; a talk by a foreign-born citizen; a summary by the Director suggesting ways of showing friendliness.

Games: Indoor track meet by teams; Soccer race; Two-legged race; Horseback race; Standing broad jump; 25-yard dash.

Fifteenth Meeting

Aim: To instruct the Knights in Social Hygiene.

Program: A speaker from the Social Hygiene Society, which is located in all larger cities and puts its speakers at your disposal.

Games: Indoor baseball by teams between B and C; A and D; Basketball by teams between B and C; and A and D.

Sixteenth Meeting

Aim: To present the service aspect of professional life in the World as the fifth of the Five Fields of Service, also furthering vocational guidance.

Program: The presentation by proper men of the opportunity of service in Medicine, Law, Politics and the Ministry.

Games: Indoor track meet continued; Frog race; Standing hop; Are you there; 50-yard dash.

Seventeenth Meeting

Aim: To develop leadership.

Program: A talk on the general subject, "Can young men be leaders of boys?"*

Games: Indoor baseball by teams between B and C; A and D; Basketball between A and B; C and D.

Eighteenth Meeting

Aim: To challenge the Knights with the claim of Christ on their lives.

Program: Call in a man who you KNOW can do this. Organize the Knights into a committee to bring together the Galahad Knights from all the Courts in your zone of work, through the Senior Department of your Church School. This meeting might be held in the church.

Nineteenth Meeting

Aim: To follow up the recent meeting on leadership with specific training in problems of leadership.

*See L. A. Weigle, "The Pupil and the Teacher," chapter on "Later Adolescence."

PROGRAM: A study of the characteristics and interests of boys between the ages of nine and eleven, presenting the results as they apply to the leadership of the Lads.

GAMES: Have your Knights take charge and organize games for the Lads, using the body of Knights as if they were the Lads, and discuss with them their mistakes as the games proceed.

Twentieth Meeting

AIM: To develop serious interest in college.

PROGRAM: A talk on training for athletics by three college men.

(a) Training for the track.
(b) Training for hockey.
(c) Training for football and rowing.

GAMES: Training given by the college men in the get away; the finish; conserving wind; team work in relay races.

Twenty-first Meeting

AIM: To carry on the work in dramatics begun as Esquires.*

PROGRAM: The reading by the coach or a good reader of a play, chosen by a committee, the reader representing the parts. Give notice of try-outs.

GAMES: Indoor track meet continued; Shuttle race; Backward jump; Chinning; Running Broad jump; 100-yard dash.

Twenty-second Meeting

AIM: To broaden Christian sympathies as part of knowledge of City Craft.

PROGRAM: An illustrated lecture displaying statistics of church population and distribution of churches in your town. Stereopticon slides are easily made by pen and ink on glass. Follow the lecture by discussions of what the Knights might do to get in touch with fellows who are not going anywhere to church.

GAMES: Volley ball teams between A and B; C and D; Indoor baseball teams between B and C; A and D.

Twenty-third Meeting

AIM: To do service in the Diocese as the third of the Five Fields of Service.

PROGRAM: Presentation of the annual play at some home for aged men or hospital for crippled war veterans.

*See Chapter XIX.

Twenty-fourth Meeting
AIM: To give information regarding night schools and courses, as part of the Civics teaching, and encouraging Knights to fit themselves for larger responsibilities.
PROGRAM: Secure some one who not only can present the opportunities and inspire the Knights to use some of their time in study, but can also answer questions.
GAMES: Volley ball by teams between C and B; A and D; Indoor baseball by teams between A and B; C and D.

Twenty-fifth Meeting
AIM: To set the Knights doing things together.
PROGRAM: A Knights' theatre party.

Twenty-sixth Meeting
AIM: To present scientific subjects in an interesting manner.
PROGRAM: A lecture on the uses of the compass, with methods of correction.
GAMES: Indoor track meet continued: Hop step and jump; Running hop; Three running broad jumps; 440-yard dash.

Twenty-seventh Meeting
AIM: To get every Knight to do a stunt.
PROGRAM: Stunt night with refreshments.

Twenty-eighth Meeting
AIM: To provide opportunity for dancing.
PROGRAM: A St. Valentine's Masquerade "Court of Beauty" dance.

Twenty-ninth Meeting
AIM: To enlarge knowledge of the city's charitable institutions as part of City Craft for the Point System.
PROGRAM: Secure a city health officer or head of the Poor Department to outline the work of hospitals and the city's care of the aged and poor.
GAMES: Basket ball between A and C; B and D; Volley ball between B and D; A and C.

Thirtieth Meeting
AIM: To choose a Knights' bowling team.
PROGRAM: Bowling at the Y. M. C. A. alleys by teams between A and B; C and D.

Thirty-first Meeting
AIM: To further interest in work among boys.
PROGRAM: A discussion of the Lads' program as set forth in this Manual,* its value, purpose and order.
GAMES: Indoor baseball finals, nine innings.

*See Chapter XIII.

Thirty-second Meeting	AIM: To create loyalty through competition. PROGRAM: Basketball with an outside team.
Thirty-third Meeting	AIM: To get every Knight out for a swim. PROGRAM: Swimming in the Y. M. C. A. tank by arrangement.
Thirty-fourth Meeting	AIM: To give the Knights an opportunity to exhibit their physical powers. PROGRAM: An open night for the parish with athletic exhibition by the Knights.
Thirty-fifth Meeting Holy Week	AIM: To make Lent mean much to the Knights, and to prepare for the Easter Communion. PROGRAM: Attendance of all the Knights at one of the evening services during Holy Week, with short Service of Preparation following.*
Thirty-sixth Meeting	AIM: To develop the dramatic instinct. PROGRAM: The annual play.
Thirty-seventh Meeting	AIM: To get the Knights interested in the Court debate. PROGRAM: Preliminary debate on a question to be debated with some outside club, with impromptu discussion. GAMES: Basketball finals.
Thirty-eighth Meeting	AIM: To interest the whole parish in the intellectual program of the Court. PROGRAM: The inter-club debate.
Thirty-ninth Meeting	AIM: To give opportunity for the Knights to work in the Parish as the first of the Five Fields of Service. PROGRAM: Cleaning up the church property during the Spring Clean-up Week, raking, seeding, sodding, painting.
Fortieth Meeting	AIM: To give the Knights a broader sympathy with and understanding of the police, furthering City Craft. PROGRAM: Secure a police captain to talk on "Courageous Policemen," or a member of the detective department to talk on "Finger Prints." GAMES: Volley ball finals.
Forty-first Meeting	AIM: To get every Knight working. PROGRAM: The annual Knights' circus, with a main show, side-shows, booths for candy and soda.

*See Chapter VI, Section 1.

Forty-second Meeting

AIM: To learn more of the hazards of the fireman's life, as part of the City Craft for the Point System.

PROGRAM: Secure a Fire Chief to talk about the system of alarms, which divisions of the apparatus answer which alarms, with stories about some of the disastrous fires in your locality.

GAMES: Indoor track meet concluded; High jump; Obstacle relay; Hurdles; Regular relay.

Forty-third Meeting

AIM: To get the Knights into the open.

PROGRAM: A spring holiday hike with a steak supper at some camp.

Forty-fourth Meeting

AIM: To hold a strong closing meeting.

PROGRAM: A May supper with strawberry short cake. Review of the year's work, with criticisms, team records, songs.

Section 2. Second Year Program

First Meeting

AIM: To awaken enthusiasm for the next meeting.

PROGRAM: An outline of plans for a supper meeting, with appointment of committees: Program committee; Welcome committee; Supper committee; Initiation committee. Look up the names of boys eighteen years and over not members of the Order, and distribute among the Knights, to be called upon and invited to the supper. Invite the Esquires who become Knights this year.

GAMES: Football; Relievo.*

Second Meeting

AIM: To make a rousing start off.

PROGRAM: A supper with outline of plans for the coming year; a welcome to new members by the King-elect; Songs; Distribution of application blanks to those who wish to join the Order. Try to create the spirit of good fellowship.

GAMES: Boxing bouts between members, with an instructor to comment on the fundamentals of boxing.

Third Meeting

AIM: To impress on the Knights the genuineness of the knightly ideal.

*For information about games see Boy Scout Handbook, Galahad Edition.

PROGRAM: A talk by the Rector on the meaning and application of chivalry, the vow of knighthood; an outline of the history and organization of the Order; a statement of the requirements for Initiation with distribution of printed copies of the Prayer, the Galahad Song, and notice of the Vigil.*
GAMES: Football outdoors and later wrestling indoors, with suitable instruction, and opportunity for questions.

Fourth Meeting
AIM: To impress upon the Knights the solemnity and seriousness of membership.
PROGRAM: The Vigil for Knights.†

Fifth Meeting
AIM: To confer the Degree of Knighthood.
PROGRAM: Initiation.‡

Sixth Meeting
AIM: To organize the body of Knights.
PROGRAM: The King-elect in the chair as President of the Round Table; election of secretary, treasurer and Cabinet of six; also election of team captains and choosing of teams.
GAMES: Football between teams A and B; C and D; Soccer ball between teams B and C; A and D.

Seventh Meeting
AIM: To create a serious interest in college.
PROGRAM: A blackboard talk by some college man on the football team, illustrating football tactics, and illustrating and criticising plays in recent college games; choosing of college names for the Knights' teams, and practicing of college yells.
GAMES: Football between teams B and C; A and D, with college speakers to coach.

Eighth Meeting
Coronation of the King.

Ninth Meeting
AIM: To get every Knight working at the start.
PROGRAM: Plans for a Grocery Store Fair for the late autumn. Suggestions, discussion of plans, committees.

Tenth Meeting
AIM: To organize the Knights as the leaders of Lads and Pages.

*See Chapter XII, Section 4.
†See Chapter X, Section 3.
‡See Chapter XI, Section 4.

PROGRAM: Discussion of programs and assignment of duties.
GAMES: Boxing.

Eleventh Meeting

AIM: To introduce Military Craft as the section of the Point System to be covered during the year. If the Knights are not interested in a Point System as such, the program centered around the Point System may be worked without requirements.
PROGRAM: Secure the Target Master of the local Armory to talk on the care of the rifle.
GAMES: If this program is carried out at the Armory, plan for opportunity to practice shooting, an arrangement which would be sure to spell success for the Point System.

Twelfth Meeting

AIM: To carry on the interest in the Point System.
PROGRAM: Secure a West Pointer to tell the Knights about West Point, with opportunity for questions.
GAMES: A simple drill conducted by the guest.

Thirteenth Meeting

AIM: To carry on a successful Fair, in which all work for the Court.
PROGRAM: The Grocery Store Fair.

Fourteenth Meeting

AIM: To create interest in trying out for the Knights' dramatics.
PROGRAM: The reading by the coach of the proposed play, previously chosen by a committee. Organize play committee.

Fifteenth Meeting

AIM: To do a definite piece of service for the Parish, as the first of the Five Fields of Service
PROGRAM: Plan with the Rector for a definite piece of work, addressing and stamping envelopes, mailing the parish paper, organizing a parish canvass in military fashion with captains, lieutenants and privates, laying winter board walks.

Sixteenth Meeting

AIM: To lead the Knights to see that the Church wishes to keep in touch with all sides of a fellow's life.
PROGRAM: A Hallowe'en Masquerade "Court of Beauty" dance.

Seventeenth Meeting

AIM: Further opportunity for shooting.
PROGRAM: Another night at the local armory,

with instruction in the Manual of Arms and an opportunity for shooting practice.

Eighteenth Meeting
AIM: To develop men who can defend themselves and others.
PROGRAM: Secure a Y. M. C. A. boxing instructor to illustrate some of the principles of boxing.
GAMES: A series of boxing bouts under instruction.

Nineteenth Meeting
AIM: To interest the Knights in the Lads and Pages.
PROGRAM: Secure some one to talk on the Big Brother movement, and put it up to the Knights to specialize on being Big Brothers to the smaller boys.

Twentieth Meeting
AIM: To show the Knights that it is worth while to possess a hobby.
PROGRAM: The exhibition of some collection, the owner speaking of what the hobby has done for him.
GAMES: Old time boys' track meet; Peanut race; Hoop race; Series of races with basketballs, as through legs, over heads, into basketball nets; Passing the ball or a number of marbles; Indian club race.

Twenty-first Meeting
AIM: To foster the dramatic instinct.
PROGRAM: The annual play.

Twenty-second Meeting
AIM: To plan for a minstrel show.
PROGRAM: A try-out of songs to be sung by the chorus.

Twenty-third Meeting
AIM: To prepare for an inter-club debate.
PROGRAM: A debate on the question by teams, with impromptu discussion from the floor.

Twenty-fourth Meeting
AIM: To learn the principles of wrestling.
PROGRAM: Secure a wrestling instructor to speak on wrestling.
GAMES: Some wrestling bouts under instruction.

Twenty-fifth Meeting
AIM: To work in the Community as the second of the Five Fields of Service.
PROGRAM: The annual play presented at the Home for Aged Men.

Twenty-sixth Meeting
AIM: To get the support of the whole Court for an annual debate.
PROGRAM: An inter-club debate.

Twenty-seventh Meeting

Aim: To spend an evening in definite scientific study.
Program: Secure some speaker on the principles of the magnet and their application in industrial life.
Games: Wrestling bouts.

Twenty-eighth Meeting

Aim: To see the city's industries, as part of vocational guidance.
Program: An evening visit to the office of some daily morning newspaper.

Twenty-ninth Meeting

Aim: To suggest college as the plan for next year.
Program: Secure men in your parish who are at college, during a winter vacation; have each tell of his college, its schedule of work and play, with opportunity for questions.
Games: Basketball by teams named after the colleges represented.

Thirtieth Meeting

Aim: To foster the dramatic instinct.
Program: The Minstrel Show.

Thirty-first Meeting Previous to Ash Wednesday

Aim: To strike the note of the Lenten season and to continue study in the World field of Christian Service.
Program: A lantern talk by a live Missionary.
Games: Obstacle relay; Regular relay; Hurdles.

Thirty-second Meeting

Aim: To interest the Knights in the days of chivalry.
Program: An exhibition in fencing; some stories of ancient times.
Games: Fencing bouts.

Thirty-third Meeting

Aim: To work in the Diocese as the third of the Five Fields of Service.
Program: Arrange to present the Minstrel Show at some Mission suggested by the Bishop's missionary.

Thirty-fourth Meeting

Aim: To teach the Knights the routine of the State Legislature.
Program: Turn the club into a State legislating body with Governor, Lieutenant Governor, Senate, House of Representatives, Speaker, clerks, with some issue to discuss.

Thirty-fifth Meeting Holy Week

Aim: To have the Knights worship together in Lent: and to prepare for the Easter Communion.

PROGRAM: Attendance at the evening services during Holy Week, followed by a short Service of Preparation.*

Thirty-sixth Meeting

AIM: To show the Knights how to handle a horse, as part of Military Craft in the Point System.
PROGRAM: Get a member of the cavalry to bring his horse and illustrate the requirements of the Point System, with opportunity given to mount and ride.

Thirty-seventh Meeting

AIM: To acquaint the Knights with the military forces of America.
PROGRAM: An illustrated lecture on the Army, with an explanation of its service divisions.
GAMES: Fencing.

Thirty-eighth Meeting

AIM: To study the Nation, as the fourth of the Five Fields of Service.
PROGRAM: A talk by picked boys on the spiritual forces of the country, as contrasted with the military forces of the last meeting.
GAMES: A joke athletic meet.

Thirty-ninth Meeting

AIM: To get out into the open.
PROGRAM: A steak dinner at some camp in the woods.

Fortieth Meeting

AIM: To wind up in good style.
PROGRAM: Supper at the parish house, with reports and team results, staging a bout in boxing, wrestling and fencing, movies, songs.

Section 3. Third Year Program

First Meeting

AIM: To awaken enthusiasm for the next meeting.
PROGRAM: An outline of plans for a supper meeting, with appointment of committees: Program committee; Welcome committee; Supper committee; Initiation committee. Look up the names of boys eighteen years and over not members of the Order, and distribute among the Knights, to be called upon and invited to the supper. Invite the Esquires who become Knights this year.
GAMES: Football; Relievo.†

*See Chapter VI, Section 1.
†For information about Games see Boy Scout Handbook, Galahad Edition.

Second Meeting

AIM: To make a rousing start off.

PROGRAM: A supper with outline of plans for the coming year; a welcome to new members by the King-elect; Songs; Distribution of application blanks to those who wish to join the Order. Try to create the spirit of good fellowship.

GAMES: Boxing bouts between members, with an instructor to comment on the fundamentals of boxing.

Third Meeting

AIM: To impress on the Knights the genuineness of the knightly ideal.

PROGRAM: A talk by the Rector on the meaning and application of chivalry, the vow of knighthood; an outline of the history and organization of the Order; a statement of the requirements for Initiation with distribution of printed copies of the Prayer, the Galahad Song, and notice of the Vigil.*

GAMES: Football outdoors and later wrestling indoors, with suitable instruction, and opportunity for questions.

Fourth Meeting

AIM: To impress upon the Knights the solemnity and seriousness of membership.

PROGRAM: The Vigil for Knights.†

Fifth Meeting

AIM: To confer the Degree of Knighthood.

PROGRAM: Initiation.‡

Sixth Meeting

AIM: To organize the body of Knights.

PROGRAM: The King-elect in the chair as President of the Round Table; election of secretary, treasurer and Cabinet of six; also election of team captains and choosing of teams.

GAMES: Football between teams A and B; C and D; Soccer ball between teams B and C; A and D.

Seventh Meeting

AIM: To create a serious interest in college.

PROGRAM: A blackboard talk by some college man on the football team, illustrating football tactics, and illustrating and criticising plays in recent college games; choosing of college names for the Knights' teams, and practicing of college yells.

*See Chapter X, Section 4.
†See Chapter X, Section 3.
‡See Chapter XI, Section 4.

GAMES: Football between teams B and C; A and D, with college speakers to coach.

Eighth Meeting — Coronation of the King.

Ninth Meeting — AIM: To organize the Knights as leaders of the Lads and Pages.
PROGRAM: A survey of the programs for Lads and Pages with appointment of committees and duties. Suggest the Big Brother movement, and discuss the methods and results of last year's efforts.
GAMES: An indoor track meet of boys' events to catch the spirit of boys' games and interests.

Tenth Meeting — AIM: To interest the Knights in the opportunity to serve in the Church School.
PROGRAM: Have the Rector present the needs of the Church School and the responsibility of those who accept the challenge to serve either as teachers or officers.
GAMES: Football; Soccer ball; Outdoor volley ball.

Eleventh Meeting — AIM: To present Knightliness and Service Craft as the section of the Point System to be covered this year.
PROGRAM: A talk on chivalry brought up to date and applied to the Knight's age.
GAMES: Ancient games of chivalry: Wrestling; Boxing; Fencing; Tilting.

Twelfth Meeting — AIM: To acquaint the Knights with the tradition of the Knights of the Round Table.
PROGRAM: Stories of the Round Table told by selected Knights. Instead of games, have a work night, each Knight to make a shield with a suitable motto, and a sword.

Thirteenth Meeting — AIM: To get the annual play under way.*
PROGRAM: The reading by the coach of the play, previously selected by a committee. Committees created to take charge of the business of the play, and an hour appointed for try-outs.

Fourteenth Meeting — AIM: To have the Knights do something together.
PROGRAM: Attend a hockey game or indoor track meet.

*See Chapter XIX.

Fifteenth Meeting	AIM: To get every Knight working. PROGRAM: Plan a Department Store Fair, to be run at the time of Christmas buying. Discussion of plans, suggestions, committees.
Sixteenth Meeting	AIM: To lead the Knights to feel that they are capable of entertaining themselves. PROGRAM: A stunt night for members and friends.
Seventeenth Meeting	AIM: To make dancing a normal interest within the Church's social life. PROGRAM: A Masquerade "Court of Beauty" Dance, Hallowe'en, New Year's, Valentine's Day.
Eighteenth Meeting	AIM: To do a piece of Parish work as work in the first of the Five Fields of Service. PROGRAM: An entertainment given by the Knights with the lower Degrees as their guests for the Christmas Conclave;* refreshments provided by the Knights.
Nineteenth Meeting	AIM: To give opportunity for self-expression and to find possible candidates for the inter-club debate; also, to teach the procedure of a National nominating convention. PROGRAM: Hold a Convention and nominate a candidate. Different sections of the house might represent the interests and set forward the qualifications of the men who seem in line for nomination. The "candidates" would represent men actually before the public at the time, and it would be the latter's qualifications that they would speak of. This program fits especially well when a presidential election is near.
Twentieth Meeting	AIM: To follow up the enthusiasm for debating. PROGRAM: A try-out debate on a question to be debated later with another club. Opportunity for discussion from the floor.
Twenty-first Meeting	AIM: To choose a bowling team. PROGRAM: A bowling match by teams in the Y. M. C. A. alleys. Choose a team to represent the Court in an inter-church league.
Twenty-second Meeting	AIM: To give opportunity for the expression of knightliness and to work in the Community as the second of the Five Fields of Service.

*See Chapter XVIII.

PROGRAM: Organize the Knights to be chivalrous toward the aged. Plan to give an entertainment in the city Home for the Aged.
GAMES: Volley ball; Indoor baseball.

Twenty-third Meeting
AIM: To foster the dramatic instinct.
PROGRAM: The annual play.

Twenty-fourth Meeting
AIM: To spend an evening learning more of some scientific subject.
PROGRAM: A talk on "Scientific Thermometers"
GAMES: Wrestling bouts.

Twenty-fifth Meeting
AIM: To know more of industrial life, thus furthering vocational guidance.
PROGRAM: To visit a foundry at night.

Twenty-sixth Meeting
AIM: To show the value of aesthetic interests, the love of the beautiful in art.
PROGRAM: Secure some one who can talk interestingly on "Appreciating Pictures."
GAMES: Boxing bouts.

Twenty-seventh Meeting
AIM: To work in the Diocese as the third of the Five Fields of Service.
PROGRAM: Offer the services of the group to the Bishop's missionary to put on the annual play at some mission.

Twenty-eighth Meeting
AIM: To spend a strenuous evening.
PROGRAM: An indoor track meet.

Twenty-ninth Meeting
AIM: To encourage a right use of card games, to show that the fun of playing cards lies in the game and not in gambling.
PROGRAM: A whist tournament.

Thirtieth Meeting
AIM: To secure the interest of all.
PROGRAM: Plan a vaudeville show; suggestions; plans; committees.

Thirty-first Meeting Lent
AIM: To connect the Lenten season with Club life.
PROGRAM: Attend as a group one of the evening services during Lent.

Thirty-second Meeting
AIM: To get everyone out for a swim.
PROGRAM: Secure Y. M. C. A. tank.

Thirty-third Meeting
AIM: To give the Knights a wider knowledge of the world, and a study of the World as the fifth of the Five Fields of Service.

PROGRAM: Travelogues, reflectoscope of South America; even a post card reflectoscope with good speaker is of great interest.

Thirty-fourth Meeting

AIM: To keep the Knights together through competition.
PROGRAM: Secure Y. M. C. A. for pool and billiard tournament.

Thirty-fifth Meeting Holy Week

AIM: To connect the Quest of the Holy Grail with the service of the Holy Communion.
PROGRAM: A service of preparation for the Easter Communion.*

Thirty-sixth Meeting

AIM: To interest the Knights in going to college.
PROGRAM: A day spent in a college, attending lectures and chapel, visiting dormitories, seeing places of interest. Many colleges now have a guest day in the spring months.

Thirty-seventh Meeting

AIM: To organize the Knights to arrange a life work conference as work for the Nation, the fourth of the Five Fields of Service.
PROGRAM: A supper for the churches of the community or for Courts of the Order of Sir Galahad in your zone, or for High School boys in your town, each boy inviting boys in his school, with professional men to present the appeal of the several professions, including the Ministry but not over-emphasizing it.

Thirty-eighth Meeting

AIM: To get out into the open as a group.
PROGRAM: A holiday hike to some camp, with a steak supper.

Thirty-ninth Meeting

AIM: To get the Knights looking forward to next year's schedule.
PROGRAM: A discussion through criticism and suggestion of the year's schedule, finding ways of improving it.
GAMES: An outdoor track meet.

Fortieth Meeting

AIM: To close the season with the best good time.
PROGRAM: A supper, with records, team results, speeches and entertainment; boxing, wrestling; fencing; movies; songs.

*See Chapter VI, Section 1.

CHAPTER XVII

SUGGESTIONS FOR COUNSELORS' PROGRAMS

TO FURTHER THE CAUSE OF YOUTH AND MANHOOD

CHAPTER XVII

Suggestions for Counselors' Programs

No attempt has been made to write a series of programs for Counselors' meetings. This Degree may comprise young men who have grown up in the Order or it may comprise the men of the Parish through the merging of the men's societies with The Order of Sir Galahad. Naturally the program would differ materially in some respects according as either plan is followed.

The most we propose to do, therefore, is to outline some working suggestions with reference to programs for this Degree.

1. One meeting a month is sufficient if there is also provided a monthly business supper.

THE MONTHLY BUSINESS SUPPER

2. The business supper ought to be short and snappy, begin on time,—6:30 sharp, and never run beyond ten minutes of eight.

3. At the business supper the problems connected with the successful running of the club ought to be discussed.
4. Too much business spoils a supper,—tuck in some items of business during the meal, between courses, anything to cut down the time to be devoted to business after the supper.
5. Simply a business meeting will not continue to draw a good attendance. At each meeting, therefore, run a feature stunt, the stunt to be a secret: also never fail to have a speaker for the last fifteen minutes, some type of man on financial problems, presidents of local banking institutions, principals of schools, managers of local industries, labor leaders.
6. Do not forget the singing. Have some one at the piano ten minutes before the supper and keep him playing. Have a few songs before the "eats"; the "ritual" may be simply the singing of America before sitting down, and one verse of The Star Spangled Banner upon closing.
7. Make it possible for any member to invite a friend upon notifying the chairman in good season; see that the visitors are publicly introduced during the supper. Have a song into which the visitor's name can be inserted.
8. Memorialize some member at every supper by a "fool" presentation and speech. This helps to create the spirit of fellowship.
9. From time to time, in place of a speaker, prime a member to start an open discussion on anything and everything, priming one or two others also so that the discussion will not lag.
10. Plan games of whist for those who want to stay after eight o'clock, but see to it that the formal meeting closes on time so that members may meet other engagements; occasionally plan a bowling party for those who have the evening open and care to go.

REGULAR MONTHLY MEETINGS

11. The monthly eight o'clock meeting may take the form of an open smoker and talk.
12. Throw open the meeting to all men of the Parish and their friends.
13. Do not have any Club business unless imperative.
14. Provide smokes and furnish refreshments.
15. Talk up the meetings and speakers through the local papers.
16. Get big men, even if the Club has to pay for a man once in a while.
17. Get these men early in the year and print your program.
18. Try once a year to line up the men's organization in service to the Parish. No men's club is continuously successful if interested solely in its own amusement, yet the piece of service must be *definite* as well as worth while; *e. g.*, the annual drive for pledges for the duplex system; an Every Member canvass; a Go to Church drive; a men's Corporate Communion.
19. Visits to other parishes create a spirit of unity and fellowship. Whist, pool, billiards, bowling contests or tournaments hold interest well. Try to go by automobiles. When entertaining other organizations serve refreshments.
20. At least once a year secure a camp and hold a steak supper or clam bake. Go some distance by automobiles. Organize games, as fat man's ball; quoits; volley ball; a five inning baseball game.
21. Use the men as foster fathers to boys whose fathers are unable to take them to the Fathers and Sons' Banquet.*
22. Get the men out to the Annual Banquet.†

*See Chapter V, Section 2.
†See Chapter V, Section 1.

CHAPTER XVIII

TYPES OF PROGRAMS FOR FULL CONCLAVES

CHAPTER XVIII

Types of Programs for Full Conclaves

The King's Conclave

AIM: To crown the King.
PROGRAM: The coronation of the King.*

The Hallowe'en Conclave

FIRST TYPE

AIM: To give the older boys an opportunity to direct a large and important meeting as part of their development as leaders.
PROGRAM: The following to be in charge of older groups for the enjoyment of the younger group,—guessing contests with prizes, e. g., how many marbles in the jar? how many beans in the bag? how many dots on the card? cracker eating contest; cutting the cake; 25 feet dash (gathering thread in the mouth); peanut races; ducking for apples; are you there; hypnotism; mesmerism.

SECOND TYPE

AIM: To have a good time by giving others a good time.
PROGRAM: An "all ghosts" party for boys in the community, who might be invited through the local Family Welfare Society or Associated Charities. Everyone to wear masks. Have a ghost at the door of the Hall of Conclave who shakes hands with each person as he enters the darkened room. Telling ghost stories in semi-darkness. Refreshments.

THIRD TYPE

AIM: To interest the boys in electricity while giving them a good time.
PROGRAM: A "watch your step" party for Hallowe'en night. Have a ghost at the door of the Hall of Conclave who in shaking hands gives each member an electric shock as he passes into the darkened

*See Chapter VIII, Section 1.

room. Follow this up with a clout with a pillow from an invisible person. Stand boys on a damp rug and obtain an electric spark. Form a ring and pass an electric current through the boys. Have the boys hold the handles in tub of water and turn on the electric current. "Phosphorize" a union suit and create a living phosphorescent ghost who passes around among the boys with a plate of "brains" (macaroni) and recognizes different people whom he has "come" for. Electric club swinging.

The Advent Conclave

FIRST TYPE

Aim: To stir up interest in reading the Bible.

Program: On the Conclave night nearest Bible Sunday, a talk on "The Boys' Bible," being a reproduction of stories from the Bible having real human interest; as Jacob and Esau, Moses, Samuel, Jonathan, David, St. Paul; stories of our Lord. Refreshments.

SECOND TYPE

Aim: To present the ministry in terms that appeal to the imagination of boys.

Program: A presentation of the claims and opportunity of the ministry. Plan a Life Work Conference of the Galahad Courts in your territory and for the boys of the Church Schools in your district. Have it come on the Monday following the third Sunday in Advent.

THIRD TYPE

Aim: To acquaint the boys with the great prophetic line of divine messengers who prepared the way for Christ.

Program: (a) A stereopticon or reflectoscope lecture illustrating the lives of the prophets, with running comments upon their connection with the coming of Christ.

(b) Reproduction of the Sargent pictures of the Prophets by "living pictures" with appropriate comment.

Thanksgiving Conclave

FIRST TYPE

Aim: To get the whole Parish interested in the Order.

Program: A Harvest Home supper, festival and entertain-

ment organized by the Court for the whole Parish; turkey supper, boys dressed as farmers serving; a country dance; a play centering around harvest time or a countryside minstrel show.

SECOND TYPE

Aim: To get every member working for the Court.
Program: A Harvest vegetable, fruit and grocery sale with decorations to suit the occasion.

THIRD TYPE

Aim: To interest members in farming.
Program: An illustrated lecture on the farm lands of the West.

Christmas Conclave

FIRST TYPE

Aim: To teach the joy of giving.
Program: A Christmas party planned for boys in the community whose names are secured through the Family Welfare Society or Associated Charities. Races for younger boys directed by older boys; entertainment—tumbling stunts; ventriloquist; mystery man; Santa Claus, carols, lighting of the Christmas tree, with a small present given to each guest.

SECOND TYPE

Aim: To put the spirit of Christ into Christmas.
Program: Obtain a large truck, an orchestra (perhaps of your own members), and take the whole Court out caroling on Christmas Eve. Sing in squares, at hospitals and in front of homes of sick parishioners. Return to the parish house for coffee and eats.

THIRD TYPE

Aim: To give the Court a Christmas party.
Program: A Yule log, stories, carols, dancing round the Yule log, hot dogs and coffee, appearance of Santa Claus with a present for each small boy, as knives, games, books, bag of candy.

New Year's Conclave

FIRST TYPE

Aim: To interest the fathers of the boys.
Program: The Annual Fathers and Sons' Banquet.*

*See Chapter V, Section 2.

SECOND TYPE

Aim: To develop interest in the Quest of the Holy Grail.
Program: A stereopticon lecture on the Quest of the Holy Grail.*

THIRD TYPE

Aim: To develop interest in other lands.
Program: A stereopticon lecture on the Dominion of Canada.†

Camp Reunion Conclave

FIRST TYPE

Aim: To get old and new campers together.
Program: A business meeting with discussion of next year's plans. Slides of camp, including specially prepared slides from snapshots taken by campers last year; camp songs; cheers; eats. Invite prospective campers.

SECOND TYPE

Aim: To awaken interest in next year's camp.
Program: A business meeting with discussion of next year's plans. A vaudeville entertainment of take-offs on past campers by members of different Courts. Contests in yells. Here is a chance to exchange snapshots of camp. Basketball game between members of two Courts represented at camp. Songs; yells; eats.

THIRD TYPE

Aim: To get the members thinking of camp.
Program: A business meeting with discussion of next year's plans. Invite prospective members. A camp reunion supper; speaking contests,—"The meal I liked best," "The game I liked best," "The squad I liked best"; an indoor baseball contest between teams from opposing Courts; potato race contest between teams from opposing Courts.

Abraham Lincoln Conclave

FIRST TYPE

Aim: To tell the story of Abraham Lincoln.
Program: A stereopticon lecture on Lincoln.

*Curtis and Cameron, Copley Square, Boston, Mass., will rent a complete set of slides.

†Slides may be secured at any Agency of the Canadian Pacific Railway upon request and without charge other than express.

SECOND TYPE

Aim: To broaden the members' knowledge of American Presidents.
Program: An illustrated lecture on American Presidents.

THIRD TYPE

Aim: To spend the holiday in the open.
Program: A hike to the woods with eats cooked at individual fires. Team games headed by Knights,—Taking the fort; Relievo; Paper chase.

Theodore Roosevelt Conclave

FIRST TYPE

Aim: To inspire the members through a larger knowledge of Roosevelt.
Program: An illustrated lecture on Theodore Roosevelt.*

SECOND TYPE

Aim: To interest the members in the value of the Strenuous Life.
Program: A short talk on how Roosevelt came to typify the strenuous life. An exhibition of some of the sports in which Roosevelt engaged—Boxing bouts; Wrestling bouts; Fencing.

THIRD TYPE

Aim: To teach the members true Americanism.
Program: A lecture, "Theodore Roosevelt and American Ideals." Salute to the flag; America.

George Washington Conclave

FIRST TYPE

Aim: To interest the members in the American Constitution.
Program: Retell the story of the birth of the Nation, i. e., the writing of the Constitution. Salute to the Flag; The Star Spangled Banner.

SECOND TYPE

Aim: To tell the story of the Flag.
Program: A stereopticon lecture illustrating the development of the Flag. Salute to the Flag.

THIRD TYPE

Aim: To get into the open.
Program: A holiday hike to some historic spot.

*See Scribners', 1921.

Programs for Full Conclaves

Mid-winter Athletic Conclave

An indoor athletic meet between the Galahad Courts in your district.

Spring Athletic Conclave

An outdoor athletic meet between the Galahad Courts in your district.

Lenten Conclave

A service of preparation some night in Holy Week, for the Easter Communion, with the preparation centering around the traditions of the Holy Grail.*

The Annual Banquet Conclave

Open to all members whose dues are paid. Annual elections.†

*See Chapter VI, Section 1.
†See Chapter V, Section 1.

CHAPTER XIX

DRAMATICS

CHAPTER XIX

Dramatics

As a Program Feature

BENEFITS

A feature of Court activity that should receive special consideration in the year's program, for the older boys especially, is Dramatics. It furnishes a means of raising money for camp, of unifying the interests of the members and of making The Order of Sir Galahad better known to the parish and the community.

SELECTION OF THE PLAY

The successful presentation of a good play calls forth from the Court varied talents and demands the loyalty of every member as well as the leadership of an earnest, conscientious committee. This committee must first choose the play, and in doing this, must consider many things: the kind of play, whether modern or classic, light or serious; the scenery required; the number and ability of those who are to take part; the expense of royalty charges and costumes. Whatever the kind of play, it should be of high grade, so that the time spent may be of real benefit to those who take part, and a credit to the Court as well as a source of entertainment to those who patronize it.

PREPARATION FOR PRODUCTION

After the play has been selected, the cast must be chosen. To interest all the members and to bring to light hidden talents "try-outs" may be held open to all who are eligible to take part. The final choice may be made by the committee or by the one who

is to direct the play, who visualizes the play as a whole and the characters in their relation to each other. If this person is a hired coach, there should be one member of the committee responsible for notifying the members of the cast of the time and place of rehearsals, and for directing the rehearsals when the coach is absent.

One member of the committee is responsible for everything in connection with the stage, scenery, lighting and furniture, and very important is the work of the "property man," who sees that everyone has everything he needs for his part and that all necessary properties are on hand when needed.

BUSINESS MANAGEMENT

Then there is the business manager who arranges for the place where the play is to be given, sees to the printing and distribution of tickets, solicits advertisements and plans the program; in fact, is responsible for everything connected with the finances of the undertaking.

CO-OPERATION

These various duties may be subdivided and the committee individually and as a whole must be ready to help out at any time. They must arouse the interest of the Court members in trying for a part in the play and in selling tickets, for co-operation is the keynote of the success of the drama both socially and financially.

To give a good play well is not an easy thing, but it is worth while. Perhaps the members of the cast benefit most in the training they receive in self-forgetfulness, in learning to place themselves in the position of others, in practice in clear enunciation and poise. If the committee works faithfully, the members gain in initiative, in decision, in leadership, in the development of a sense of responsibility, for the play when once undertaken must not be given up. Their ideals should be high and their courage firm. The temptation to yield to cheap popularity is great,

but in the end the greatest satisfaction comes from presenting well a really good play.

Possibilities

To indicate the possibilities of dramatic work seriously undertaken, the experience of St. Stephen's Court in Lynn, Massachusetts, is worth citing. The first play attempted was an abridged version of *Julius Caesar*. It was followed the next year by an original sketch, *A Day at Camp*. The following year the Court returned to Shakespeare in *The Merchant of Venice*, which was followed by *Twelfth Night* and *As You Like It*. A Shakespearian play presents many difficulties and demands hard work from everyone but also brings great rewards. These plays require hard study on the lines and also somewhat difficult costuming. The correct costumes can, however, be furnished completely by professional costumers. The stage setting may be very simple and there is of course no royalty to pay.

Next the Court presented Goldsmith's *She Stoops to Conquer* and Sheridan's *School for Scandal*, both interesting and well worth giving.

Having presented these older plays, the Court then turned to modern ones and have given the following: *The House Next Door*, *Disraeli*, *Strongheart*, *The Passing of the Third Floor Back*, *The Man from Home* and *The Fortune Hunter*.

For the past three years the plays have been directed by a professional coach who combines with clever professional skill high ideals and a real interest in The Order of Sir Galahad. Such coaching practically assures success.

From the beginning this Court has had the benefit of the talent of the girls of the parish, who have contributed largely to the success of the plays. Such plays as have been given could not have been presented successfully without their generous cooperation. Besides taking part, they have materially added to the proceeds by selling candy between the acts.

It has been the custom in this Court to have dancing after the play. This increases the sale of tickets and adds greatly to the friendly, social spirit of the evening.

CHAPTER XX

THE POINT SYSTEM: CRAFTS

Section 1. Introduction.

Section 2. The Program Crafts:

1. Club Craft.
2. Indian Craft.
3. Wood Craft.
4. Scout Craft.
5. Church Craft.
6. Athletic Craft.
7. Health Craft.
8. Camp Craft.
9. Sky Craft.
10. Sea Craft.
11. City Craft.
12. Military Craft.
13. Knightliness and Service Craft.

Section 3. Supplementary Crafts:

1. Chivalry Craft.
2. Citizenship Craft.
3. Church Building Craft.
4. Church Symbol Craft.
5. Church School Craft.

"AND FOLLOW ALL THAT MAKES A MAN"

From Baldwin's "Story of the King." Copyright, by Permission of the American Book Company, Publishers

CHAPTER XX

The Point System: Crafts

Section 1. Introduction.

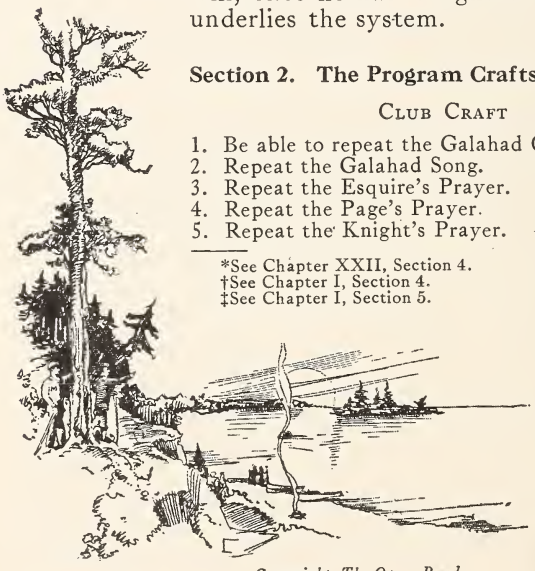
In the chapters on Programs reference is frequently made to the Point System. Programs of the test type are classified in thirteen groups, called Crafts, each of which offers tests whether physical, intellectual, social or devotional, in a single sphere of achievement, each Craft having sufficient tests easy enough for a normal boy to awaken his interest and lead him to make a start, yet having also some tests of a more difficult nature. A boy who completes a Craft may feel that he has equipped himself with skill and knowledge that makes him something more than a novice in the field represented by that Craft.

A record is kept of all completed tests, with a distinctive award for the completion of each Craft. By assigning to each item a relative number of points with which the boy is to be credited as he achieves it, and requiring for the completion of each

Craft a designated minimum total of points, the Point System may be made so difficult that it will require some years for the obtaining of all the awards, and thus the Award of Highest Excellence.*

At the same time that pursuit of the Crafts is awakening the boy's interest, and he is seeking the awards which betoken their completion, the same tests may serve for the measurement of his attainments as expressed on his "Foursquare Men" chart.† Some of the items, furthermore, represent effort which may fairly be credited in one of the Five Fields of Christian Service, in the program of the Church School Service League.‡

It is not intended that the Point System should be confined to the items here mentioned, or to the Crafts for which provision is made in the Programs. The supplementary Crafts gathered in Section 3 may be substituted or used in addition to the Program Crafts; and any Director may enlarge the series at will, once he has caught the idea that underlies the system.



Section 2. The Program Crafts.

Club Craft

1. Be able to repeat the Galahad Quest.
2. Repeat the Galahad Song.
3. Repeat the Esquire's Prayer.
4. Repeat the Page's Prayer.
5. Repeat the Knight's Prayer.

*See Chapter XXII, Section 4.
†See Chapter I, Section 4.
‡See Chapter I, Section 5.

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6. Repeat the Counselors' Prayer.
7. Repeat Dr. Hyde's prayer for boys.
8. The Mottoes of the five Degrees.
9. Describe how the King of the Order is elected.
10. Describe the ritual of the Full Conclave.
11. Narrate the Sir Galahad tradition.
12. What does the Sir Galahad tradition stand for?
13. Tell the Quest of the Holy Grail.
14. Write a story of Knighthood.
15. Who were the following: Merlin, Sir Launcelot, Sir Percival, Sir Bors, King Arthur.
16. Visit the Public Library in Boston or look up reproductions of the frieze depicting the Galahad story and then write the story of the pictures in your own words.
17. Read one of the many books on the Galahad tradition.

Indian Craft

1. Write an essay of not less than 500 words on the early life of the Indians in America.
2. What were the names of the chief tribes of American Indians? Where did they live?
3. Read one of Parkman's books that deal with the Indians.
4. Make a bow, arrow and string that can be of practical use.
5. Make a score of forty per cent. with your own bow and arrow.
6. Explain in writing (not less than 300 words) how the Indians used to follow tracks and trails.
7. Explain in writing how to mark a trail through the woods.
8. Demonstrate on a hike your ability to follow a blazed trail.

Wood Craft

1. Bring specimens and identify 15 wild flowers to be collected during the summer and mounted.
2. Mount the same on cardboard and print in the name of each.
3. Bring specimens and identify 12 trees, leaves to be collected during the summer and mounted.
4. Mount the same on cardboard and print in the name of each.
5. Identify ten birds, seen or heard, that spend the winter in your locality.
6. State the habits of each and the value of each in the realm of nature.
7. Give the call notes of five of these birds.
8. Bring in five different kinds of ferns, to be collected during the summer and mounted.
9. Mount the same on cardboard and print in the name of each.
10. Bring in specimens of any four of the following:
    Indian arrow head, quartz, garnet, pudding-stone, mica, marble.

11. Arrange on cardboard and print in the name of each.
12. Describe five wild animals found in your locality during the winter months.
13. Bring in specimens of 10 insects; mount on card and print in the name of each, to be collected during the summer and mounted.
14. Describe in writing a method of finding a way out of the woods when lost.

Scout Craft

1. Demonstrate that you can tie and name 10 knots, including the splice and loop.
2. Box the compass without mistake.
3. Demonstrate application of a tourniquet.
4. Demonstrate bringing an injured person with a sprained ankle from woods when two are present and when three are present.
5. Give in writing antidotes for five poisons.
6. Be able to wigwag without mistake the Morse Code in two minutes or the Semaphore Code in one minute.
7. Be able to send and receive a message without mistake in a reasonable time.
8. First aid:
   What would you do for the following: Fits, sunburn, nosebleed, sprains, dislocation, snake bites, fainting, burns, dog-bite?
9. Demonstrate that you can apply the following bandages and state why they are used: roller, spiral, spiral reversed, arm sling, triangular, head, arm, splint.
10. Be able to wigwag without mistake both Codes as above.
11. Teach another boy one of these codes.
12. Be able to repeat the Scout law.*
13. Be able to repeat the Scout oath.*

Church Craft

1. What is the name of your Bishop and how long has he been Bishop?
2. What is the name of your cathedral, who is the head of it, and where is it situated?
3. Who are the officers in a Diocese?
4. Who is the Presiding Bishop? How is he elected?
5. What is a General Convention and how are delegates elected?
6. What is a communicant?
7. How many communicants has your church?
8. How many baptized people has your church?
9. What are the names of the last six rectors of your church?
10. How much does your church give to Missions?

*See Scout Handbook, Galahad Edition, pp. 33, 34 and 35.

11. How much is your church asked to give to Missions and who decides how much you should give?
12. Who are the Wardens of your church?
13. Give the names of the Vestry of your church.
14. Be known to be a contributor to your church through the envelope system.
15. Be known to be a contributor to Missions through the envelope system.
16. Read Dean Hodges's "The Episcopal Church in America."
17. Be known to attend the morning or evening service every Sunday from October 1 to April 1.

Athletic Craft

1. Chin yourself twelve times.
2. Be able to do fifteen Push-ups to the satisfaction of the Director.
3. Shin a designated tree until twenty feet from the ground.

4. Jump seven feet in the Standing broad jump.
5. Jump fourteen feet in the Running broad jump.
6. Do twenty feet in the Standing Hop, Step and Jump.
7. Do twenty-five feet in the Running Hop, Step and Jump.
8. Jump four feet in the Running high jump.
9. Walk half a mile in six and a half minutes.
10. Run 50 yards in 6 seconds.
11. Run 75 yards in 10 3-5 seconds.
12. Run 100 yards in 12 3-5 seconds.
13. Run half a mile within three minutes.
14. Enter and compete in at least one-half the indoor sports during the season (Winter program).
15. Win a first or two seconds or three third places in the indoor sports during the season.

Health Craft

1. Outline three groups of setting-up exercises, each of which would cover a fifteen-minute period, stating the value of each exercise.
2. Show an increase in chest expansion that is the result of regular daily morning and evening setting-up exercises.
3. Be in bed by 10 o'clock five nights a week for three months in succession.
4. Take a bath or shower seven mornings a week from October 1 to April 1.
5. Have your teeth show the daily use of the toothbrush through a period of six months.
6. Show through a period of three months by inspection at the weekly meetings that you are giving attention to your finger-nails.
7. Write a statement of not less than 200 words on the care of the teeth and finger-nails, and show that yours receive the proper care.
8. Explain in writing the difference in effect of a cold bath and a hot bath.
9. Describe the effects of walking as an exercise.
10. Describe the effects of tobacco on a growing boy.

Camp Craft

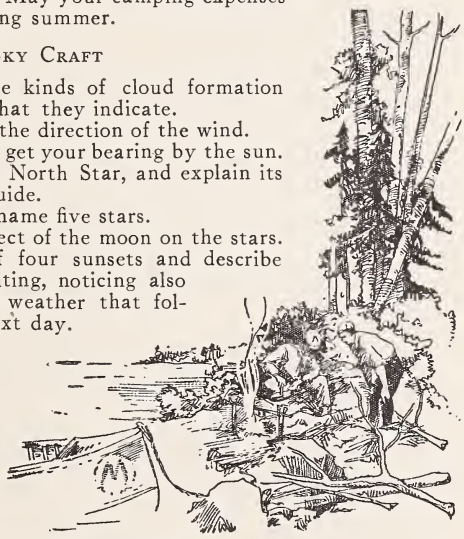
This Craft may be presented during the winter program to awaken interest in camp and to fit would-be campers to get the most out of the summer camping period.

1. Read a designated book on camping.
2. Write an essay of not less than 500 words describing how to choose a camp site and how to prepare it for rain. A certain standard of composition should be required in all these essays.
3. Write an essay of not less than 200 words describing how to put up a tent and ditch it.

4. Write an essay of not less than 200 words describing how to make a bed of wild material in the woods.
5. Write an essay of not less than 100 words upon the dangers from mosquitoes and flies.
6. Write an essay of not less than 300 words describing the best and cheapest outfit to carry on a tramping expedition.
7. Write an essay of not less than 200 words on the care of the feet upon a tramping expedition.
8. Write an essay of not less than 200 words describing how to build a latrine
   (*a*) for a permanent camping site.
   (*b*) for a short camping expedition.
9. Write an essay of not less than 200 words describing the best methods of disposing of the camp garbage and refuse.
10. Know by Christian name and surname, and be able to describe so that a stranger might recognize them from the description, one-half of the active members of your Court.
11. Take part in all the holiday hikes provided during the fall, winter and spring months.
12. Be known to have taken one all-night outing between October and May.
13. Be known to have saved out of your earnings between October and May your camping expenses for the coming summer.

Sky Craft

1. Point out three kinds of cloud formation and state what they indicate.
2. Be able to tell the direction of the wind.
3. Explain how to get your bearing by the sun.
4. Point out the North Star, and explain its value as a guide.
5. Point out and name five stars.
6. Explain the effect of the moon on the stars.
7. Take notice of four sunsets and describe them in writing, noticing also the kind of weather that followed the next day.



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8. Take notice of four sunrises and describe them in writing, noticing color, cloud formations, sun, etc., and also the sort of weather that followed during the day.
9. What makes the grass green and the lake blue?
10. Make a chart of the heavens on three successive star-light nights, marking prominent stars and constellations.
11. Explain how a person may find the North Star.
12. If the sun were 80,000,000 miles distant from the earth, how long would it take a ray of light to reach the earth?
13. How are thunderstorms formed?
14. Explain an eclipse of the moon.
15. Explain how the moon gives its light to the earth.
16. What causes lightning?
17. What are 5 things that could act as lightning conductors?
18. How is rain formed?
19. Why does it snow?
20. Explain the seasons; the reason for day and night; for 365 days, and 366 days in the year.

Sea Craft

1. Prove intimate working knowledge of 10 tenderfoot knots, also rolling hitch, bowline on a bight.
2. Make the following splices: Eye splice, long splice, short splice.
3. Box the compass by quarter-points and point out direction by the stars and sun.
4. Swim fifty yards.
5. Be able to tell what to do with an apparently drowned person and demonstrate resuscitation from drowning.
6. Be able to swim 50 yards with breast stroke, Swimming on the back (feet only.) Floating for 5 minutes. Side stroke. Overhand stroke.
7. Tow another boy 25 yards according to life-saving methods.*
8. Demonstrate in water the method of breaking the wrist grip, neck grip, back strangle.
9. Demonstrate throwing a life line 50 yards.
10. Teach another boy to swim.
11. Demonstrate with another fellow both methods of resuscitation from drowning and name each method.

City Craft

1. Who is the mayor of your city or town?
2. What is the population of your city or town?
3. How does it compare as to population with other cities and towns in your state? In the nation?
4. What proportion of the population is American born?
5. What are the proportions of your foreign born and in what sections of the city or town are they located?
6. What efforts at Americanization is your city or town making?

*See Scout Handbook, Galahad Edition, page 305.

7. What are the names of the members of your city or town council?
8. Find out what you can about each member of your city or town council, and submit in writing: age, business, department represented in the council; other salient facts.
9. What are the salaries given to the mayor and councilors?
10. How are the aged taken care of in your city or town?
11. What charitable organizations has your city or town, and what results are they achieving?
12. How many hospitals has your city or town? Where are they located? Who is at the head of each? In what does each specialize?
13. If a person is sick and cannot pay, what provision is made for him?
14. Who is the city or town physician and what salary does he receive? What are his duties?
15. Describe your city or town district nurse association.
16. Who supports your hospitals? What is the annual budget of each?
17. How many different Christian churches has your city or town? Where are they situated and how many members has each?
18. Be known to have visited three different types of Christian churches and write a description of their form of service, contrasting what you saw with the services of your own church.
19. What proportion of your city or town do not belong to any church?
20. What provision is being made to take care of the unchurched?
21. Who is the head of your school board? How many members has the board? What are their names and what is their position and business in your city or town?
22. How many public schools has your city or town? Where are they located? What grades are represented in each? How many pupils are there in each?
23. What private schools are there in your city or town?
24. How many boys in your city or town do not go to school? What proportion of your boys do they represent? What provision is made for night schools and what subjects are taught? How can one enter a night school? Is there any charge?
25. What provision is made by your city or town for (*a*) playgrounds, (*b*) public baths, (*c*) juvenile courts, (*d*) boys' clubs?
26. How many fire stations are there in your city or town? Where are they located? How many alarm boxes are there and where are they located? How do you send in an alarm?
27. Name the prominent industries of your city or town. Who is at the head of each? What is the order of their importance? What is the relative proportion of labor employed?

28. How does your city or town secure electric power?
29. Where does your water supply come from? Where are the reservoirs situated? What provision, if any, is made to purify the water?
30. What is the name of your State capital?
31. What banks and trust companies are there in your city or town?

Military Craft

1. Sound properly on the bugle the following calls: Reveille, Mess, Colors, Assembly, Retreat, Taps.
2. Make a record of 75 per cent. at target practice (lying down).
3. Demonstrate a working knowledge of the manual of arms.
4. Make a record of 60 per cent. at target practice (standing).
5. Write out 10 precautionary measures with reference to handling a rifle.
6. Explain in writing how to maintain a rifle in good order.
7. Demonstrate your ability to handle four men in marching. (Commands, etc.); four men to be provided.
8. Point out 10 important parts of the saddle and show how to put it on and remove it.
9. Illustrate the correct way of mounting and the correct position in a saddle.
10. Score 40 per cent. in target practice with bow and arrow at 20 yards.
11. Explain in writing (75 to 100 words) the care of your feet on a hike or march.
12. Name the branches of military service in the United States Army.
13. What is a Division, and of what is it composed?
14. What is a Brigade, and of what is it composed?
15. What is a Regiment, and of what is it composed?
16. Give the different ranks of officers in the army.
17. Give the different grades of enlisted men in the army.
18. Give the corresponding grades and ranks in the navy.
19. Who are the commanding officers of the American army today and how are they appointed?
20. What are the requirements for entrance at West Point?

Knightliness and Service Craft

1. Be a teacher or officer in the Church School.
2. Belong to a teachers' or officers' training class in the extension work of your Church School.
3. Be known to have told the Lads or Pages stories during the year's schedule.
4. Be known to have made a shield and a sword.
5. Be known to have taken part in presenting a good time to lower Degrees.
6. Be known to have worked in two of the Five Fields of Service.

7. Be known to have taken part in presenting an entertainment at some city institution, for the aged, the crippled, the poor.
8. Be known to have helped in presenting a play or entertainment on behalf of some mission within the Diocese.
9. Be known to have assisted in an annual parish drive.
10. Be known to have assisted in receiving the offering at a church service.
11. Be known to have called upon young men who are strangers in the city or town, whose names have been suggested by the Rector.
12. Be known to have carried through the "Big Brother" idea with some smaller boy in the Court.
13. Be known to have taken charge of a regular meeting of the lower Degrees.
14. Be known to have been a member of one of the Knights' committees.

Section 3. Supplementary Crafts.

Chivalry Craft

1. Answer briefly in writing: (a) Where was Chivalry originated? (b) Why was it originated? (c) What knight was one of the noblest exemplars of Chivalry? (d) Compare the American and European conceptions of Chivalry.*
2. The knights of old set themselves, in carrying out the aims of Chivalry, a twofold task: they gave themselves in service, they enforced a proper respect for women. In the light of these facts, (*a*) Why is Christianity the religion of Chivalry? (*b*) Why are the aims of Chivalry in point today?
3. In what way were the colonists of this country like the knights of old?
4. Show in writing the effect of chivalrous customs on people and nations, as the French, the Germans, the Chinese, the Turks, the Hindoos.
5. The Galahad Quest is for the members of the Order of Sir Galahad what the quest of old was for the knights of old: (a) Into what two parts is the Galahad Quest divided? (b) Name the points in the Quest that to your mind reflect the old-time aim of Chivalry.
6. Show how you can be chivalrous by being (*a*) courteous, (*b*) kind, (*c*) trustworthy, (*d*) honest, (*e*) truthful, (*f*) clean, like Sir Galahad.
7. Name at least three men who to your mind are fine exemplars of modern Chivalry. Why are they?
8. What can boys do to advance Chivalry today?

*See Boy Scouts of America Handbook for Boys, Galahad Edition, Chapter VII.

9. When a man is walking with a lady or child, why should he walk on the outside of the sidewalk?
10. What will the chivalrous boy of today do when sitting in a car where ladies or older people are standing?
11. Does the real Galahad boy respect and honor girls and women? Give examples of how this can be done.
12. Does the real Galahad boy look out for the chance to be of service, (*a*) at home, (*b*) at church, (*c*) to his chums, (*d*) to strangers? Give examples of how such service can be rendered.
13. Point out the relation between the principles of Chivalry and character building.
14. Report three instances of Chivalry shown to women.

Citizenship Craft

1. Who is President of the United States?
2. How is he elected?
3. Who is Vice-President of the United States?
4. How is he elected?
5. What is the Senate and how is it formed?
6. Glance through Bryce's "American Commonwealth."
7. What is Congress and how is it formed?
8. Name the Presidents of the United States in order and give the length of their terms.
9. Name the Vice-Presidents of the United States.
10. Be able to repeat without assistance or mistake the Preamble to the Declaration of Independence of the United States.
11. Name without mistake the States of the Union.
12. Write an essay of not less than 300 words explaining how the Declaration of Independence stands for liberty. (Choose a title of three words.)
13. How is our state governed?
14. In what ways does the District of Columbia differ from the states of the Union?
15. Give without mistake the Pledge of Allegiance to the flag.
16. In what ways do we show honor to the flag?
17. Open a savings account and be known to have deposited one dollar a month for twelve months out of money you have earned.
18. Describe how a person may become naturalized.
19. What standing has a Canadian woman who marries an American citizen?
20. To which country do their children belong?
21. What standing has an American woman who marries a Canadian citizen who lives in the United States but does not become naturalized?
22. To which country do their children belong?
23. Name the number of Amendments that have been made to the Constitution and explain how an Amendment becomes law.

24. Give the name and date of each Amendment, and what its purpose was.
25. What do we understand by the rule of the majority?

Church Building Craft

1. Draw a floor plan of your parish church, indicating each part of the building: as sanctuary, choir, nave, transepts, aisles, chapels, baptistry, noting which are essential and to be found in all churches and which are not always found.*
2. On your floor plan of the parish church, indicate the positions of all the articles of church furniture, with their names, as altar, pulpit, lectern, credence, litany desk, altar rail, bishop's chair, sedilia, choir stalls, organ, rood-screen.
3. State the purpose and use of each of the articles of furniture noted in your plan.
4. Note the position of those parts of the church building not visible to the congregation, and state the use of each, as sacristy, vestry, choir room, crypt.
5. Name the various hangings used upon the altar and the other articles of furniture during service, and explain the changes of color that may be used.
6. Name the vessels used in the celebration of the Holy Communion, describing the shape of each, and indicating its use.
7. Explain the various articles of silk and linen which are brought to the altar with the Communion vessels and state the use of each.
8. Name and describe the vestments worn by the clergy during service, indicating which belong, either in form or position in which worn, to different Orders of the ministry.
9. Trace on your plan of the church the various parts of the chancel in which the clergyman or the clergymen take their position when taking part in the celebration of the Holy Communion, and note the positions taken by lay assistants and their parts in the service.
10. Trace as in Question 9 the parts of the chancel used in saying Morning or Evening Prayer.
11. Find in the Prayer Book and describe what takes place when a church building is set apart for church uses, and determine what requirements must be met for this purpose.

Church Symbol Craft

1. Examine your church building, both inside and outside, and note all the forms of ornamentation which seem to have symbolic meaning.

*See "The Worship of the Church," Register, pp. 17–50.

2. List the different forms of crosses, and from a dictionary, or better still, a book on church ornaments,* be able to call each form by name. Describe any other forms of the cross which are in common use, but do not appear on your church building.
3. Note the various symbols for the names Jesus and Christ to be found on or in the church building, and explain what they mean.
4. Note the various symbols of Christ and of the Holy Spirit, and suggest others that might be used, which are of ancient authority.
5. Note the various symbols of the Trinity, and suggest others that might be used, which are of ancient authority.
6. Find any symbols that may express the sufferings of Christ; any that may express the triumph of Christ; any that may express the new life which Christ gives to His Church.
7. List and note any other symbols, and tell their meanings.
8. Which of the symbols you have noted probably had their origin in those days when Christians had to use secret signs in order to escape discovery and persecution?
9. Which of the symbols you have noted probably had their origin in the effort to teach Christian people who could not read?
10. Which of the symbols you have noted have reference to the name which your church bears?
11. If you were designing a church building, what selection of ornaments would you make to give appropriate emphasis to the name, among the following, which the church was to bear: (Take any ten) Calvary Church, Christ Church, Emmanuel Church, Grace Church, Trinity Church, Church of the Ascension, Church of the Atonement, Church of the Epiphany, Church of the Holy Spirit, Church of the Messiah, St. Matthew's Church, St. Mark's Church, St. Luke's Church, St. John's Church, St. Peter's Church, St. Paul's Church, St. Stephen's Church, St. Mary's Church, All Saints' Church.

Church School Craft

1. Name the various separate services commonly used in public worship stating the ways in which they may be combined.†
2. Indicate what parts of each service remain the same, and which change from day to day, and where the variable parts are to be found in the Prayer Book.
3. Name the three main divisions of the Order for the Holy Communion and the names given to the successive parts in each.
4. Define the following terms: ascription, Benedictus, Benedicite, canticle, collect, evensong, General Confession,

*See "The Worship of the Church," Register, pp. 51–91; "Handbook of Church Symbols," Clement.

†See "The Worship of the Church," Register, pp. 92–118; "The Teacher's Prayer Book," Barry.

General Thanksgiving, Gloria Patri, Magnificat, Nunc Dimittis, Jubilate, offering, offertory, Te Deum, sermon, versicle.

5. Show how the clergyman knows each step in conducting the service, with the help of (a) the rubrics, (b) the calendar, (c) the lectionary.
6. Name the two greatest festivals of the Church and tell when each comes; name the other three of the five most important festivals, stating in what way the Prayer Book indicates special honor for these five. Name five other days of importance in the Christian Year.
7. Name the successive seasons of the Christian year and show how we can find their dates and those of the other days of importance, from the dates of the two greatest festivals.
8. Name the different Orders of the Ministry, and learn what steps would be taken if you were going to enter the ministry yourself.
9. Define correctly the following titles given to clergymen in various capacities and show how properly to address a letter to each: archdeacon, canon, curate, dean, minister-in-charge, missioner, missionary, rector, vicar.
10. Explain the divisions existing for purposes of government in the Episcopal Church in the United States, show how the governing body of each is formed, what its powers are, and where it gets its authority.
11. Describe the "laying on of hands"; enumerate the occasions in which it is used, and in each case the Order of the ministry of those taking part. Indicate what is meant by the Apostolic Succession.
12. Briefly indicate the origin of the Creeds used in our services, noting their likenesses and differences.
13. Point out some likenesses and differences between the Episcopal Church in the United States and the Church of England.
14. Write 500 words indicating the nature of a parish priest's labors, as you understand them.

CHAPTER XXI

THE COURT AFIELD: THE GALAHAD CAMP

Section 1. Why Have a Camp?
Section 2. The Best Place for a Camp: The Site.
Section 3. Things to Do With: Equipment.
Section 4. Work and Play: The Camp Program.
Section 5. The Camp Staff.
Section 6. Ways and Means: Camp Finances.
Section 7. Rules of the Camp: Camp Regulations.
Section 8. Rules of the Game: Camp Customs.
Section 9. Camp Awards.
Section 10. Religious Features.
Section 11. Manhood Annexed.
Section 12. The Recruited Church.
Section 13. The Camp Library.
Section 14. Conclusion.

ALL IN! THE SWIMMING HOUR AT CAMP

CHAPTER XXI

The Court Afield; The Galahad Camp

Section 1. Why Have a Camp?

A live boy demands a live interest and there is nothing with which he is acquainted by experience, expectation or desire that is of so much interest as a camp. Every live boy wants to go to camp. When he has been, he wants to go again. What he does he never forgets. What he wants to do keeps him expectant. Altogether the experience constitutes a reality for boy life that is unique in its power to satisfy the more or less vacillating interests of boyhood, while at the same time very surely contributing elements essential to a vigorous youth and manhood, under conditions that develop resourcefulness and self-reliance.

CAMP AS AN EXPRESSION OF BOY INTEREST

Although boy nature has come a long way through the centuries of development it still clings to those

early experiences that in the distant past constituted the normal life first of the boy, and then of the man. The boy loves the life lived by his ancestors in those distant days before there were towns or cities. Nature's first lessons and nature's first influences linger and manifest themselves in the desire periodically to get close to nature.

If a boy does not love to camp out something is wrong with him. If he does not have the chance he misses something essential to the realization of his boyhood. A boy will listen any time to stories of camp life, camp experiences, and his whole nature will thrill with an eager yearning for similar adventures.

LIFE IN THE OPEN

Those who are interested in boys, therefore, and planning to be of some service to them and studying how they can best deal with the boy on the plane of his own interests, naturally turn to camping as the one diversion eminently qualified to bring him the realization of a fundamental need of his life. Life in the open appeals strongly, and in some way opportunity should be given, especially in this day of crowded cities, to get the boy away from the artificial life and the allurements of the city to the stimulating life and attractions of the open. There is no better corrective for many of the ills that the city breeds, there is no life richer in possibilities for good, than a life lived for a short or long period on the side of a lake or a running stream, or afoot in the wilds of a big game country.

GETTING THE BOY

When a man interested in the welfare of boys deliberately chooses a camp experience as a means of getting close to them he chooses well; for the daily routine, which establishes many intimacies that are impossible without camp, brings boys and men together in a very natural, wholesome and helpful

way. Boys come to know and understand and appreciate the men who are with them, and the men have a great deal better chance to get the boys' points of view and so be sympathetic friends. If one is seeking an opportunity to get acquainted with the boy, let him put on his tramping or camp togs and start out to tramp or camp with him for a fortnight. At the end of that time, a companionship based on a common experience that both have enjoyed will be firmly established, and thereafter, in all probability, the man can do pretty much as he pleases in directing the life course of his young camping friend.

A STOREHOUSE OF MEMORIES

The same possibility of companionship exists and the same results are likely to follow when these experiences out of doors are the experiences of a large number of boys banded together with a smaller group of men. And always in the life of the boy, perhaps more than in the life of the man, there is a body of memories that are to him as living forces to keep his yearnings clean and his recollections dear. Hours and days there will be in the life of the boy when, though living his life in the city, he will be all unconscious of its life on account of thronging memories that now and then flood in upon him. Such memories have great value, and the finer the camping experiences have been, the greater the value. If through them all there has been shot the influence of high Christian character, moral purposes, spiritual aims and deep religion, the boy has become fortified by unseen forces that exert a powerful protective influence.

It would seem, therefore, as if a camp for boys were an essential to their well-rounded development, contributing as it does to their mental, moral and spiritual welfare, through associations with men of high character, under conditions that are normal to the boy and appeal to the boy, and keep him every inch a boy.

Section 2. The Best Place for a Camp: The Site

SOME ESSENTIALS

It pays to be careful in choosing a place to go camping. There are some essentials that ought to be borne constantly in mind. Ideally the site should be on elevated ground, sloping a little on all sides, free from marshy conditions and subject to natural drainage. A site under dignified pine trees with the soft carpet of needles underneath sounds attractive, but on rainy days such a location for tent or shack proves clammy, dreary and damp; even after the

A GALAHAD CAMP, SEBAGO LAKE, MAINE

sun comes out perhaps days are required thoroughly to dry out what the rain has saturated.

Water is essential—a stream or a lake. There is a natural desire to get as close to water as prudence permits. Hence one would naturally seek a desirable location along a water course or on the shores of a lake, near a sandy stretch of beach where the water is shallow and safe for bathing, where there are no deep holes and no dangerous rocks, a menace alike to boats and to swimmers.

The site chosen will be selected with reference not only to the water of lake or stream to be used for

boating, fishing and swimming, but also with reference to water supply for drinking purposes. No chances should be taken here. It is always possible to have water analyzed by the State authorities, who will gladly supply proper containers with directions for bottling and shipping water for analysis. When analysis has been made and the character of the water has been established as safe or unsafe for drinking purposes, a big step toward the welfare of the camp has been taken.

The disposal of garbage and sewage should have very careful consideration. One will find in the Chapter on Health and Physical development in the Scout Manual for Scoutmasters* helpful information on this subject that should be carefully followed out. In large camps that are permanently established, sewage will be cared for by such systems of disposal as are recommended by first-class sanitary engineers. The Imhoff or septic tanks are quite indispensable.

SEASHORE OR INLAND CAMPS

Seashore camps are likely to be desired by boys who live inland and inland camps by those who live on the seashore,—inland camps with mountain climbing possibilities near by. In New England such camps are found everywhere. In New Hampshire, Vermont, Massachusetts and Maine they are more numerous than seashore camps. Mountains present certain opportunities that test the skill and endurance of climbers. Mountain sites are not, however, unless exceptionally located near a body of water, good sites. It is better to be near a mountain or a lake than to be on a mountain with a lake some distance away.

ACCESSIBILITY

Make the camp a camp, but keep it near enough to civilization to derive some of the benefits that a settled community bestows. This chapter would hold before its readers a camp not for a few boys with one leader but a camp of good size, a Church

*See Manual published for The Boy Scouts of America.

camp and a Court camp, more or less permanent in character, where groups of boys ranging in number from twenty-five to several hundred may be adequately and easily provided for. It is unwise to establish such a camp too far away from a base of supplies. A site ten miles from a railroad is not only inconvenient but impractical. Roads are poor in camping districts so far from railways. It is an expense to maintain transportation by wagon or by auto. Long stretches of private road through the woods are usually long stretches of discomfort and difficulty in more senses than one. Better is a site with a railroad station within five or six miles, with roads fairly good, so that the trip in a truck can be made quickly and with more or less comfort. On the other hand it is unwise to be too near a city, especially if the city is that from which most campers come; for in that case visiting days are likely to recur often and prove distracting. Boys ought to have a chance to get away from their friends and family for a while.

A camp can be a real camp and yet have connection with the outside world by long distance telephone. It can be near enough to the railroad station to receive and send express matter at least once a day. To go to the village two miles away twice a day for the mail is a hardship. Such trips involve certain difficulties that interfere with discipline and morale. The camp can be on a rural mail route where deliveries and collections are made by the rural postman.

The matter of transporting supplies is important. Farmers near the camp may be able to furnish eggs, milk and butter to a limited extent. Groceries and meats must come from town or city.

THE DOCTOR

One other very important matter is the doctor. Country doctors are getting scarce. If the camp is close to a town or city, medical attention can be easily secured. In some cases a surgeon is needed

and needed quickly. It is lucky if in such instances a long trip to a city hospital is made unnecessary by a smaller institution in a near-by town.

As a final word, then, select a site with all possible contingencies in mind. It may not be possible to get everything that one wants, but one cannot make a mistake by being too careful or too thoughtful.

Section 3. Things to do with: Equipment

It is assumed and it has already been stated, that what is here set forth is with reference to a group camp large enough to accommodate a considerable number,—a camp of Galahad boys leading their life afield during the summer as the end of the previous winter's work and as a preparation for the season to come. The camp, therefore, will necessarily be a camp of some size. Hence an equipment more or less varied is essential.

TENTS VERSUS CABINS

Of importance is a place to sleep. Associated with that thought is the tent, always picturesque, but possessing so few good points from the standpoint of actual use that it has very little to commend it. In a wind-storm it blows down. In rainy weather it leaks. In all kinds of weather it lets in mosquitoes; and in spite of the fact that it is more or less open, the ventilation is none too good unless flaps and walls are each day especially arranged to secure it.

A tent cabin with floor and walls of wood and roof of canvas is superior. But even with this type of shelter mosquitoes may become very troublesome. The cabin made of wood, sides and ends all open and all screened, would seem to be the most satisfactory and in the long run probably the most economical shelter than can be devised. A very excellent cabin can be built for $400 that will accommodate sixteen boys, sleeping in double-deck cots. Such a cabin may be divided into two compartments, eight boys to a compartment. Sleeping in such a cabin with its

open sides and ends is almost like sleeping out of doors. Such a shelter lasts. A tent comes down in a short time. A cabin will last as long as the camp lasts. And in the matter of opening camp in the spring and closing it in the autumn the labor is greatly reduced if such cabins are used, because it is not necessary to set up cots, lug in mattresses, take the cots down again and store them at considerable labor and expense.

DINING ROOM AND KITCHEN

Just as the cabin is better than the tent. so a large dining hall built to accommodate a maximum number is better than a dining tent. Such a building should have the kitchen large and equipped with every convenience. Camp life is often made unusually hard by a meagre or poor equipment, possibly by both. Dishes a-plenty, size and variety adequate, a refrigerator large enough to hold a maximum of supplies for a week at a time; ice harvested during the previous winter in an ice house near by and available in unlimited quantity,—these are essentials. Feeding a camp under such conditions means making the work easy for those to whom the service end of the camp is committed. And that is an important consideration. It is very awkward if in the midst of the camping season the cook or others essential to the commissary end of things decide to leave. Conveniences and comforts in the kitchen count. A good bed at night in a dry place, screened from mosquitoes, where rest is possible, is also essential.

It adds a bit of picturesqueness to the camp if, outside the dining room or Commons or whatever one sees fit to call it, there is a stone fireplace where camp fires may be built and where on pleasant evenings suppers can be cooked. On hot days, when the kitchen is unbearable, to use a stone fireplace for the cooking of "hot dogs" to be served in the usual style gives variety, interest and picturesqueness to the camp experience.

Nothing contributes more to the conserving of

human energy than running water, hot and cold, in the kitchen and dish-washing room. It is often very simple to get a flow of water by gravity. Where that is impossible, get it by pumping to an elevated tank, or even by a pneumatic pump which operates as soon as a faucet is opened, giving a constant and adequate supply. If all the water used in the service end of the camp has to be fetched, it means extra labor and hard work. It is just as important to conserve human energy in a camp as elsewhere.

A lodge for recreation, writing and reading

Cabins are good for sleeping; a dining room is sufficient at meal times; but there must be some other place where boys can congregate on rainy days and evenings. A large assembly room or Lodge is quite necessary. This Lodge ought to have in it a fire place, tables for writing, a good selection of books, and, so far as possible, a variety of games. There is no place in the camp more needed and more used. Almost invariably in the evening the boys assemble here for sings, vaudeville and stunts of various kinds. There are some moments at certain times of the day when a few boys can steal in and have a quiet time with a book or write a letter home. In this room will be found the piano, and a store (if one is maintained at the camp) supplying stationery, sweets and other things. This building is to the camp what the country grocery store is to the neighborhood. Everybody comes in, any time in the day.

The Lodge might very easily be the center of the camp group of buildings, not only from the standpoint of use but also from the standpoint of position. Indeed, if one were to establish a camp with the purposes it is to serve pretty well in mind, it would be well to consider with an architect the best lay-out for the various buildings essential to a camp equipment. As one sees camp after camp, especially in New England, one realizes that most camps have grown by hit-or-miss additions year after year. Now that the scope of a camp is better understood, it

would be possible in building new ones to make a great advance in the plan and lay-out. This does not necessarily mean expensive buildings. It does mean convenience and harmonious arrangement.

FIRST AID STATION

Important, though not conspicuous, in any camp group of buildings is the little building that may be regarded as the First Aid Station. In one part of the building is special provision for the care of campers needing first aid treatment; in another part, an emergency ward with cots. A few simple surgical implements, dishes, medicines and a chest to keep them in make up the equipment. The whole room may be done in hospital-white with running water, and means for heating water quickly. Here campers come daily for the treatment of blisters, bruises, cuts and other ailments. Serious cases would be handed over to the country doctor or sent to the nearest town hospital.

THE HOME UNIT

Where possible, it is well to have alongside the camp unit, as such, a dwelling which houses the Director and his family. In such a case the home unit and the camp unit intermingle. The one may overflow into the other with obvious advantages to the camp. The camp spirit is affected by the presence of the family and the camp standard is appreciably lifted.

RECREATIONAL EQUIPMENT

Under this head are included such items as boats, canoes, rafts, floats and everything for baseball, tennis, volley ball, medicine ball, cricket, quoits, basket ball, rifle practice, archery, and other games and occupations. These items would in very few cases be installed all at the same time, but would come as the camp grew and developed. Information concerning these as to kind, quality and place of purchase is available in any good book on camping.

Section 4. Work and Play: The Camp Program

The life of camp alternates between work and play. Naturally work comes first. It has to be done and ought to be done before the play program begins. But first of all we should give the schedule of the entire day to show what part of it is work and what part of it is play.

SCHEDULE FOR THE DAY

6:30 A.M.	Reveille
6:35 "	Assembly and setting up exercises
7:15 "	Breakfast
7:45 "	Colors
10:45 "	Tent inspection
11–12 "	Swimming
12:30 M.	Dinner
4– 5 P.M.	Swimming
6:30 "	Supper
7:15 "	Retreat
9:15 "	Quarters
9:30 "	Taps

The one principle which should underlie all camp work is co-operation. Many hands make light work. Not only that, but many hands are likely to make also a happy atmosphere. In such an atmosphere, with the boys singing and joking one another, the work actually becomes play and loses its supposedly disagreeable character.

The principle of co-operation is worked out fully by doing the work according to the squad system. Suppose the work of the camp is divided as follows: dish washing, care of tables, errands and policing, and kitchen assistance. Every member of the camp on arrival is assigned to a squad, the number of members of each being kept equal and there being five squads in all. To four of these squads are allotted, at the opening of the camp, the four groups of duties respectively, while the fifth holds itself for the call to chance tasks. For this day the campers speak of themselves as being on the Dish, Table,

Errand, Kitchen, or Furlough Squad respectively. The next day the squads advance to the next group of duties; those who yesterday were the Dish Squad today are on the Table Squad; those who were on the Furlough today are on the Dish; and so on. The personnel of the squad group remains constant; the work assigned progresses in order from day to day. One group comes to its furlough each day, which is virtually a day of rest. A simple sliding device indicates each day the work assigned to each boy. The squad duties are listed as follows:

Squad 1. TABLE SQUAD. Call, two strokes of bell.
Subject to supervision of Squad Master.
Organize under Squad Captain.
Report in Commons one-half hour before meals.
Before the meal set the tables under the direction of the Camp Matron.
During the meal, serve as waiters, to bring food to table.
After the meal, clean off the table, carry used dishes to wash room, put away all unused food in proper places,—cream, milk, sugar, crackers, under direction of Camp Matron.
Wash off the tables and wipe them dry. Sweep floor and porches.
Put benches and chairs in order.

Squad 2. DISH SQUAD. No call.
Subject to supervision of Squad Master.
Organize under Captain of Squad, into following details:

1. Grease detail.
2. Rinse detail.
3. Wash detail.
4. Dry detail.

Start squad under instruction of the Director.
Use care in handling the dishes.
Wash glasses first.
Wash silver-ware next.

GREASE DETAIL

Scrape off all surplus food, putting it into five-gallon pail on small bench.

Remove remaining food by rinsing in tub half full of water, soaped.
Transfer dishes to left hand compartment of sink.
When finished, empty pail into garbage can outside and cleanse pail and tub.

WASH DETAIL

Wash dishes thoroughly in hot water soaped, transferring to clear hot water, not soaped, in right hand compartment of sink.

RINSE DETAIL

Rinse dishes thoroughly in right hand compartment of sink in clear, unsoaped water, hot.

DRY DETAIL

Use dry towels.
Dry the dishes and put them away in proper place.
Rinse dish towels, and hang on line outside to dry.

Squad 3. KITCHEN SQUAD. Call, three strokes of bell.
Subject to supervision of Squad Master.
Organize under direction of Camp Matron.
Report to the Cook for special orders after each meal.
Keep wood room supplied with hard wood and kindling wood.
Gather and prepare vegetables.
Pick berries.
Freeze ice-cream.
Grind coffee at night for next morning.
Clean out stove daily, and put ashes in large galvanized iron can.

Squad 4. ERRAND SQUAD. Call, four strokes of bell.
Subject to supervision of Squad Master.
Organize under Chief Counselor, under the following details:

1. Lodge detail. Sweep and put in order.
2. Lavatory detail. Sweep and mop.

3. Headquarters. Sweep and set to rights.
4. Cabin detail. Sweep the cabins.
5. Pick-up detail. Pick up paper and sticks, putting paper in baskets outside of Commons. Sticks go on the wood pile. Burn contents of waste paper basket in incinerator on beach, under supervision of the Director.
6. Garbage detail. Bury garbage under supervision of Director. Empty glass, tin cans, etc., into hole prepared for rubbish.
7. In general, work on the tennis court, as required, also on the boats, and be ready for every emergency duty.

Squad 5. FURLOUGH SQUAD. No call.

Subject to call by Squad Master.

No prescribed duty.

Members of this squad are permitted to play and rest without responsibility for regular camp duty.

THE PLAY SCHEDULE

Camp life is substantially all play, but on certain hours of the day prescribed forms of amusement recur regularly. For example, at six thirty in the morning, there are setting up exercises on the beach, followed by the dip. After the work of the morning is over, play is in order until eleven o'clock, the swimming hour. Everybody goes in and everybody comes out at the same time. In the afternoon the second daily swimming period comes at four and lasts half an hour or less. These recreational periods are fairly constant. They are very little affected by the weather, as swimming is good fun rain or shine; sometimes it is good fun in the moonlight. At all events the boys make good fun of it when they have a chance to get in without anybody's knowledge, which sometimes happens though not often. During the rest of the day, the time may be spent as the campers choose. It would seem as if there might be

a good deal of time left for the camper to use idling about. It is not so. In the morning when the camp assembles for colors the program for the day is announced; those who are in charge of the play and athletics and other departments of camp life see to it that the program is put through as given and that all the members of the camp are made happy and kept occupied according to the order of the day.

As soon as the camp family assembles for the usual two weeks' period of camp life, training is under-

A SWAN DIVE

taken at once in order to prepare for the events that come at the end of the camping period on land and in the water. This training occupies a considerable bit of the time as do also the various activities associated with the Point Contest, the aim of which is to awaken interest in the woods, the sky, games, sports, first aid; all these being associated with the word Craft. The Point Contest is tied up to the giving of points in Camp Craft, Wood Craft, Sky Craft, Church Craft and others as described in Chapter XX. Naturally there are certain incentives to encourage

participation in the Point Contest, such as recognitions awarded when a Craft is completed. This recognition may take the form of a chevron, one chevron for each Craft. The winners of these are announced usually at the supper table. The possession of a

COMFORT OVER NIGHT

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certain number of chevrons brings a larger prize in the shape of some more distinctive award.*

Other hours are occupied by over-night hikes and sometimes long distance hikes. Many interesting

*See Chapter XX, Section 1.

suggestions on the subject of hikes will be found in the Manual for Scout Leaders.* If there is one organization that has the right to speak with authority on hikes, it is the Scout Organization.

Again there are cruises to be taken along the lake shore or up and down the river, cruises that may be made in one large war canoe or better still in a fleet of six or fewer small canoes or boats. These cruises will usually last for a day, sometimes for several days. In either case provision must be made for the welfare and comfort of those who go. Bedding, food and necessities must be supplied, and the expedition placed in charge of a capable and responsible Counselor.

Another form of camp adventure is that of starting out the latter part of the afternoon and tramping three or four miles to a hill or mountain top; there, after eating supper, spending the night; and returning to camp the next day.

GAMES

Some of the games which are played at camp are: Baseball, Push ball, Volley ball, Cricket, Basket ball, Tennis, Quoits. These are for outdoors. Others for rainy days and indoors are: Pool, Checkers, Chess, and such athletic or strength stunts as can be run off in a good sized room. Other suggestions in great variety may be found in "Camp and Outing Activities," by Cheley-Baker, Association Press.

THE PROGRAM FOR THE PERIOD

Just as each day has a program, so the camp period for which the boys come to camp also has a program. That is to say, certain things are scheduled to take place. Camp for boys does not consist merely in a rough-and-tumble life in the woods. It means fitting the camp into a well thought-out plan for the regulation of its life for a fortnight or a month or even longer as the case may be. Hence, training is in the minds of the boys from the day of arrival. They qualify for positions on the baseball team; they train

*Published by the Boy Scouts of America.

for running, jumping, putting the shot, swimming, rowing, diving, under the direction of competent and trained instructors. As the end of the camp period draws near, a day is set aside for an athletic meet, planned for the particular group at camp. This usually takes a whole day, sometimes the larger part of two days. Announcements of results are made at the supper table and then on the last night of the camp, called Prize Night, prizes are awarded and a general jollification takes place, usually featured by music, some vaudeville stunts, ice-cream, cake, and a jolly good time. Or the feature of the evening may be instead a banquet with speeches and awards of the camp *G*, pennants and the announcement of the names of the boys winning the largest number of points in the different classes, which names will likewise be engraved on the Camp Trophy. An evening of this sort brings to a happy conclusion the camping experience of each group.

The following morning the group packs and starts for home, while another group is on the way. The matter of transportation should be in the hands of one person responsible for the welfare of the boys coming and going. Nothing just happens at camp. Everything that takes place at all should take place as the result of plans and well-considered action. If this is not so, there is likely to be chaos, and there is no place in which chaos can be more disastrous than in a camp where the welfare of boys and young men is so constantly at stake.

Section 5. The Camp Staff

Most camps believe in the advisability of having one head responsible for the running of the camp in all its departments. This one man is called the Director. He should have under him, to take up the duty when he for any cause is temporarily unable to discharge it, an Assistant Director. These two men should be vigorously on the job from early morning until late at night. Other Counselors may shirk a bit, but these men never. Other Counselors

may fail to play the game, but these Counselors are always in it; and the more they are in it, the more character and spirit will the camp show, not only in the lives of the other Counselors but in the lives of the boys themselves. Obviously the man who directs a camp ought to know his job not from reading books on the subject but from actual experience through a term of years. This matter of running camps is a highly specialized piece of work, and, in view of the dangers and mistakes of a serious nature that might be made, it is very important that the man who is responsible for camp welfare should be fitted by temperament and by training for the large responsibility he has to meet.

BUSINESS MANAGER

It would seem as if the business side of things might in a way be put aside at camp. What is the use of being business-like and having system? That takes time, and when you are at camp you want all the time you can get for just doing the things that you want most to do! Unfortunately camp cannot be run in that way, whether one likes it or not. There are matters of business to be attended to; they are very many and very important. It is necessary, therefore, that one should be chosen who has real business ability to look after all matters connected with the business end of things. Daily orders have to be given, goods have to be received and checked, bills have to be paid, accounts have to be kept, and money has to be banked, both camp money and campers' money, and at the end of the season the business affairs of the camp have to be checked up and a report made, showing profit or loss. A Business Manager is indispensable for this department of the work. He should be a man who knows books, book-keeping, and the elements of business transactions.

CAMP MATRON

There is no one who makes a larger contribution to the welfare, happiness, and success of the camp

than the Camp Matron. She starts her day early and ends it late, seeing to it not only that supplies are ordered but that they are on hand for the meals as they come in regular and inevitable routine.

The cook prepares the food for the table, the Matron prepares it for the cook. That is to say, she sees that the process of feeding the camp meets with no interruptions. This position can be filled adequately only by a person of executive ability, even temper, genial disposition and ability to get on with many different kinds of people. If the position can be filled by a woman who has a love for boys and all the things they do, the position will be well filled.

HOUSEKEEPER

In addition to the Matron there might very well be, in a large camp built to accommodate one hundred, a Housekeeper who sees to it that the needs arising from the arrival and departure of visitors and guests are met, and that all the problems associated with good housekeeping are attended to.

A NURSE

A person most essential to the welfare of a camp is the nurse, especially if she be a motherly nurse to whom the boys can go with the same sort of feeling that they would have in going to their own mother. When night comes on, they are very apt to feel the lack of the mother's good-night and the little caress before they go to bed. This is especially true of younger boys. In the absence of the home atmosphere and home customs, boys naturally turn to the nurse, finding a supposedly good reason for so doing in the little burn that needs attention or the cut on the finger that needs to be dressed. The First Aid Station of the camp is usually crowded just before bed-time with boys who want a little attention. They would deny that such was the case, but actions speak louder than words.

A wise nurse knows how to meet such a situation

and she knows how to meet many other situations, some of which may be very serious. Emergencies are constantly arising, accidents happen, treatment and good judgment are required. A nurse on the spot is worth almost as much as a physician. In a camp of any size do not for one moment think of attempting to go through a camping experience without the safeguard of a competent nurse, to administer first aid and to take charge in cases of accident or illness until the doctor arrives. Usually such a person can be found who will go to camp and discharge these duties for the love of the thing, because the camp is a Galahad Camp and the Galahad Camp is made up of Church boys.

THE COUNSELORS

All other officers and officials of the camp may be classed as Counselors. This means that there are certain persons who serve as supervisors of various departments. The Swimming Counselor has charge of the swimming. The Life Guard has charge of patrolling the waters when the campers are in the water. The Custodian of Boats has sole authority in giving permission for the use of boats, knows who are out, where they are, and when they are to return, and disciplines the boys who break the few simple rules that are prescribed as to the use of boats and canoes. The Music Master has charge of the musical talent of the camp, building up where possible a glee club and an orchestra. The Store Keeper looks out for the store, keeping it supplied with such goods as are salable and opening it for the sale of these at certain hours in the day. The Postmaster has charge of the mail and sees that the in-coming mail is distributed and the out-going mail is ready for the stage or the rural postman when he arrives. The Express Manager looks out for all packages of parcel post and express and sees that they reach the right persons. The Bugler wakes the camp in the morning, announces meals, plays colors in the morning, retreat at night, sounds the swimming hour, the swimming

recall, and sounds taps for lights out. The Athletic Counselor has a big job. It is his business to see that the athletic interests of the camp are fully met and that the athletic program keeps moving, that it is rich, varied and satisfying to the boys. The Squad Master has a hard job too. It is his duty to look out for the squads, to see that they do their work. Otherwise their work is not likely to be done. Rifle practice and contests are in the hands of another person, who must be endowed with special caution to make sure that no accidents result from the use of rifles on the range when the boys are shooting.

In small camps a few Counselors can take care of the camp very well. In larger camps and those that have established traditions, more Counselors will be needed. In a Galahad Camp some and perhaps many of them will be glad to go as volunteers, inasmuch as the service rendered is a service to the boys and to the Church.

Upon the personnel of the administrative staff of the camp a great deal depends. The Director is powerless unless he has a co-operating staff. But it is not likely that a staff would fail to be co-operating and enthusiastic if brought together individually and collectively by a desire to be of service to the boys of the Church.

Section 6. Ways and Means: Camp Finances

THE CAMP PROPERTY ITSELF

All along we have assumed a camp equipment more or less extensive. The question naturally arises "Where did this camp equipment come from and how was it obtained?" Needless to say, it came from the interest of some one or more persons willing to make a venture for the sake of the possible good such an institution might create. Out of this interest and enterprise, means were developed whereby the realization of the camp became possible. But in any case, the needs have to be met and money has to be supplied.

It is assumed now that a parish is interested and wants to establish a camp for its Court of The Order of Sir Galahad. The Rector, or Camp Director, will get all the information he can about sites. He will look up farms advertised for sale that possess the features essential to a good camp. As a result of his search he will probably find a place that meets the need. The next thing to do is to buy it, or rent it for a period of years if that is possible. In the meantime, he will create on the part of the parish an interest in the project, in the hope that later on someone will buy the property, or at all events make

CAMP O-AT-KA, SITE AND SHORE, SEBAGO LAKE, MAINE

it possible for the Court to use it. When secured, buildings can be put up, one after the other, simple, inexpensive buildings but adequate to the needs of the parish boys. As the years go on, other buildings will be added as money becomes available through the interest that is steadily developed. Sources of income can be established by plays and sales in the parish, not only for the purchase but for the maintenance of equipment. It is a good plan to start small, building slowly and surely.

How a Boy Meets the Expense

How does a boy meet the expense? This question suggests that there might be some difficulty in getting

a considerable number of boys to go to camp on account of the expense involved. If it is decided that, in order to make the camp go and meet expenses, it will be necessary to charge a dollar a day, more or less, for each boy and that the travelling expenses are for the round trip $5.00 or more, it is evident that the total expense would amount to a considerable sum, which in a good many cases might seem prohibitive. This, however, is not necessarily so. Once interest a boy in the project, and he will get the money. He will begin to save a year before he goes to camp. He will be interested in all the projects of the Court to raise money by plays and in other ways. When the camping period comes round, it will be found that he will have gathered a considerable sum. It may not be quite large enough to meet all of his expense and he may be a very deserving boy. In that case the Court might help out a little from the funds it has raised or the Rector might give a lift from the fund which he has raised by sending out appeals for the camp. The financing of a camp and the financing of the boys who want to go to camp is not nearly so difficult as it would seem. There is a lot of live interest in this subject, and when such conditions exist the enterprise is surely successful.

In these days of high railroad fares, parishioners' automobiles may be pressed into service, both to the advantage of the boys and to the advantage also of the men who own them, because if they once give themselves the pleasure of taking boys to camp, it is more than likely that their interest in the enterprise is established and will bear fruit in many ways in the future.

When food is at a moderate price meals ought not to cost more than 25 cents each per boy, possibly not that; and this is on the basis of a good menu. There are other expenses, of course, salaries, upkeep, replacement, insurance, ice, fuel and electricity, that have to be looked out for in the camp budget. A charge per day will have to be made that will cover

the food and other items. This charge probably would not be in excess of one dollar and in many cases it will be considerably less than one dollar. This figure might be regarded as a maximum. Camp fees for board at the rate suggested will in most cases yield sufficient to take care of running expenses. If there are heavy exceptional items, either the generosity of the parish will have to be appealed to and the interest of some well-to-do, influential parishioners aroused, or the Court will have to put on one or more plays to raise money.

If at the beginning of the season money in sufficient amount is not in hand, it is an easy matter to send out fifty or seventy-five personal notes asking for contributions ranging from one dollar up, making the appeal in specific terms like this: $1.00 or $1.25 pays for one boy one day; $3.75 for one boy three days, and so on until $8.75 covers the expense of one boy one week. Some persons might be glad to assume the full responsibility for a boy's expenses, including a round trip ticket.

Thus in various ways the financing of the camp may be cared for.

Section 7. Rules of the Camp: Camp Regulations

A good way to break rules is to make them. In other words the spirit of discipline and order in a camp is likely to be better without rules than with them. Where the right spirit prevails an ordered life will prevail. If a right spirit does not prevail, an ordered life will be impossible, no matter how many rules are made to insure it. Hence it is well to have as few printed regulations as possible. Necessarily there will be principles for the guidance of the camp and these get their hold upon the camp by reiteration until they come to have real controlling value through the morale which the life of the camp develops.

SMOKING

Still, for all that, there are some practices that ought never to be sanctioned,—that are so serious in

the breach they must be made to stand out in the life of the camp conspicuously as prohibited. One of these is smoking on the part of the younger members of the camp. In some camps it is felt that smoking ought not to be allowed at all even by Counselors; that boys go to camp to derive as much benefit physically as it is possible for them to get, and that smoking is one of those habits which in the life of a younger boy is without question deleterious. In the lives of older persons it is not so, but, if older persons smoke, the temptation for the young boy to do so is very much greater. Therefore, smoking is discouraged on the part of the older members of the camp for the sake of the younger and the younger are discouraged on account of degenerating physical and moral effects.

If it is found that smoking is secretly indulged in, a way to minimize it is openly to sanction it on the part of all boys over a given age, say eighteen, if they must smoke; but insist that the smoking shall be confined to certain hours of the day and to certain places in the camp. In this way instead of becoming a hidden thing, it becomes an open one, and the element of deception is entirely eliminated.

BOATING

Boating, the use of canoes or boats of any kind, is always attended with certain dangers. That probably is one of the reasons why it is so much enjoyed by venturesome boys, who on water as well as on land act without considering consequences. Young boys have little judgment. Hence it is necessary that older persons should exercise judgment for them. Restrictions must be placed upon boating.

One person should have charge of the boats. He alone should issue permission to use them and set the bounds beyond which they may not go. A wise custodian of boats will see that the right to use a boat depends upon ability to swim some distance and under handicaps. Hence a series of graded tests will be established according to which a boy will be

able to demonstrate his ability to care for himself while in the water; and on the basis of his ability to care for himself will the permission to use the boats be granted. There is no camp run with care that does not subject every boy to a swimming test in order to qualify for the use of boats. This rule ought to be rigidly carried out.

On arriving in camp the boys should be told immediately what the regulations are, before they have a chance, under a wild impulse, to get into a boat or to seize a canoe and start off. The moment of excitement that accompanies arrival is a dangerous moment so far as boats are concerned. See that the boys get their instructions before they reach the boats.

SWIMMING

Swimming should be subject to the same cautious oversight. Definite hours should be assigned to it. Swimming at other times should be regarded as a gross violation of camp spirit. When the boys are in swimming, one or more life guards should be on duty, one on the raft, and one in a boat ready for any emergency that might suddenly arise. When things happen, they happen quickly and assistance if it is to be given must be given quickly. That means readiness, watchfulness. It is a good plan to isolate beginners from those who swim, and, in order that observance may be better directed, the non-swimmers might all wear red bathing caps. It is a great thing for a long established camp to be able to boast that there have been no accidents. It is a killing experience for a camp to have recorded against it one or more catastrophes.

TRAMPING ALONE

Dangerous as the unskilled handling of boats may be, tramping in the woods under certain conditions is no less so, especially in a country where the forests sweep away for miles and miles as they do in wooded sections of the country. Many instances are on record of boys and men who, feeling over-confident

about their ability to take care of themselves, have set forth bravely in supposedly familiar territory to tramp without a guide, and, in some cases, have never been heard from,—in others have been found only after great privations have been suffered.

Two conditions are necessary to safe tramping,—knowledge of the trail, or, where this is lacking, a guide to lead the way. One cannot afford to take any chances if one is inexperienced in tramping lore. Oftentimes such a simple thing as a cross-cut may seem very tempting but be very dangerous, merely because in a big, unknown, wooded country there are so few signs that blaze the way. Let those who would tramp do so with the full knowledge of what they are undertaking, and use every precaution to keep to a well-defined and known path, going and coming.

PENALTIES

Smoking, boating, swimming and tramping alone suggest features of camp life that may have severe penalties associated with them,—penalties, moreover, that are visited not only upon the guilty but also upon the innocent. Disaster from boating, swimming, or tramping may throw a whole camp into gloom, nay may entirely disrupt a camp for a season or possibly forever. It is well, therefore, to take great care to avoid accidents from any one of these causes.

On the other hand, if regulations are insisted upon and reiterated, they soon come to be recognized as unalterable as the laws of the Medes and Persians, with the result that a sense of stability and regularity comes into the camp spirit that makes for happiness and contentment. This is one of the rewards of living the camp life according to the rules which, though unprescribed, are nevertheless well known and for the most part habitually followed.

PENALTIES AND REWARDS

So we come to the subject of penalties and rewards. In spite of every effort that is made in camp to insure

the smooth flow of its life, there are breaches of discipline that call for recognition, sometimes punishment. Let this punishment, however, not be in the form of an added amount of work of any kind, because that tends to develop a dislike for work in general; but rather let the penalty be in the form of deprivation of something very much desired. On the other hand, there are rewards, citations which publish to a whole camp the knowledge that for a certain thing said or done the camp approval has been merited and given. This constitutes a reward of a highly pleasing nature since it draws unto itself the approval and commendation of the whole camp body.

AWARDS

As a general principle awards are very much more effective than penalties. A boy is corrected and helped forward by encouragement. The value of punishment is slight in comparison with the value of encouragement.

Awards may be made for excellence in athletics, for points won, for bravery, for any outstanding achievement, for general good and helpful conduct in the camp, and for many other objects that would naturally be thought of as a camp settles down into its routine and develops traditions. Awards may be in the form of buttons, monograms, letters to be sewed on sweaters or jerseys. It is not advisable to make awards that have much intrinsic value. The time for awarding these ought to be set apart and made much of.

Section 8. Rules of the Game: Camp Customs

CAMP SPIRIT

The habit of doing what ought to be done without being told to do it over and over again makes a very valuable contribution to that intangible thing known as the camp spirit, which cannot be purchased, nor can it be created in a day. It is a reality built up through days, weeks, months and even years,

and represents the mind, will and feeling of the camp family acting in harmony along certain well-defined lines under certain well-defined conditions. Camp spirit like college spirit is built about a center, and that center is the institution and the institution is the way a group of people brought together for a certain purpose fulfil that purpose. The higher the aims, the truer the thought, the finer the life of the people, the finer the spirit becomes. This is true of a camp as it is of a college. Every boy coming to the Galahad Camp should feel that it is his opportunity as well as his duty to contribute to the life

COLORS AT CAMP O-AT-KA—A GALAHAD GROUP

of that camp something of the aims and ideals of his patron saint—Sir Galahad. Thus will he add something to the sum total of those forces that make for fine ideals and noble effort.

WORK AND PLAY

But camp spirit is not something which exists apart by itself. It permeates the whole life of the institution. It is in the work and the play alike. As a result of its presence in the work, the work is done according to certain standards; as a result of its presence in play, the play is carried on with

a due observance of the rules of the game. Work and play in camp rise or fall in quality as camp spirit ascends or declines.

BIRTHDAYS

There are observances that help in the maintenance of a wholesome camp spirit or atmosphere; such for example is the observance of birthdays, sometimes in a simple way, by hearty camp greetings at breakfast when all the members of the camp family unite in a hearty greeting of "Many happy returns of the day," or in a more elaborate recognition, such as a birthday dinner with decorations, a birthday cake with candles, perhaps a gift. Such events are always pleasant, not only to the one who is the object of the birthday observance but to the whole camp, because they throw out the atmosphere of happiness and good feeling.

PAGEANTS

Just as birthdays may celebrate an important day in the life of the individual, so pageants may be employed to celebrate important events or days in the life of a people. This form of entertainment is well suited to outdoor presentation several times during the season, and always with picturesque effect. The benefit of the pageant lies not so much in the pageant itself as in what it accomplishes by focusing the life of the camp on some one principal interest, thus furthering the unity of the camp and in that way contributing to a camp spirit. The story of Hiawatha, Daniel Boone, the landing of the Pilgrim Fathers, and other subjects of like nature can be presented with interesting effect.

FOURTH OF JULY CELEBRATION

One day that lends itself especially to pageantry or to an entertainment of an unusual character is the Fourth of July. Tableaux of historical events are interesting and effective,—Signing the Declaration of Independence, Washington Crossing the Delaware,

Spirit of '76, Barbara Frietchie, and other incidents of the Revolution or other wars, having in mind that it is desirable on such a day to develop the spirit of loyalty to our country. Here again the life of the camp is served through participation on the part of all its members in something that is of interest to all.

COMMUNITY EVENINGS

Some camps are so located that it is possible to make the camp spirit stretch out to include the community as part of the object to feel its influence. If an entertainment is planned consisting of vaudeville stunts, songs, sketches and instrumental selections, it puts the camp right with the all-the-year-round people if they are invited in once in a while; and it gives to the natives a better chance to see and understand their city cousins. On the other hand, it gives to the campers an opportunity to value as they ought at close range the sterling qualities of the people upon whom we all depend for so much—the farmers of our land. So, if the camp spirit is developed along right lines, it becomes inclusive in its expression and constructive in its effect. At the heart of this spirit is discipline,—good order, team play. When it is fine, the camp is fine; when it is indifferent, the camp is of the same rank.

PRIZE NIGHT

Perhaps there is no moment in the experience of a camp that arouses keener expectation than Prize Night, which always ought to be provided for and carried out. The life of the camp comes to a climax at this time, when awards are made for first place in athletic contests, camp achievements, and the meeting of requirements; all this as a part of the program for the evening, which gives place to speeches, stunts, songs, and last of all, to end the evening, refreshments consisting of ice cream and cake.

Section 9. Camp Awards

The subject of camp awards is not exhausted when one speaks of a camp evening with prizes bestowed for firsts in athletic meets and for other achievements. The camp awards run through the entire life of a camp; they are being given day by day to those who merit them and withheld day by day from those who have not earned them.

CAMP APPROVAL

There are always some boys in camp who are received with favor at the very start, not because they are clever but just because they are good fellows. They do their part. They are good sports. They know how to play the game without complaint, appreciating the good, enjoying the fun, doing their bit. They have humor. They see a joke, appreciate it, know how to take one and make one. They contribute much to the good fellowship of the camp. They win thereby the approval of the camp because they bestow a peculiar and invaluable something which makes the camp a happier place for all.

The approval that they win, sometimes quite unconsciously, is justly deserved.

CAMP DISAPPROVAL

On the other hand there are boys who mean to do right, who try even, but who lack the essential knack of hitting it off with their chums. They are never quite happy in their work. They are a little more happy in their play but are never quite happy in that. They disapprove mildly of many things. They disapprove strongly of some things. The camp receives little from them and has little to give, except its silent disapproval. It becomes the duty of the Director and Counselors to help such boys to work out a reformation that will insure them in the years to come a better chance, not only in camp but in the great game of life itself.

CAMP STANDARDS

Standards are standards whether at camp or elsewhere. Truth is truth. Honor is honor. Unselfishness is unselfishness. Fineness of character counts everywhere. Camp demands these fine qualities just as the home or the school demands them. A boy cannot lie and do the camp any good. He cannot steal without injuring the camp. Sometimes it takes a camp years to recover from some little, petty theft which a boy has committed. Make the boys, therefore, feel the imperativeness of living up to the best they know, and the best that they are taught while they are in camp. The closeness of their contacts and the repetitions of them make necessary the highest standards, if a camp is to be thoroughly fine in its effect upon the characters of all concerned. No matter where you are, the game has to be played, and he who plays it best plays it for the good of all.

Section 10. Religious Features

A Galahad Camp will give prominence to those religious features that beat in upon a boy's soul with greater or less impressiveness. The camp may not set aside an hour or two hours every day for Bible study and instruction, but it will, nevertheless, see to it that the religious note is kept sounding in the life of the camp,—struck first in the morning at prayers following breakfast, and last at night when taps sound after the prayers at the end of the day.

GRACE AT MEALS

Grace should invariably be said at meals, absolute silence prevailing while it is being said. Or, it may take the form of a responsive Grace, as follows:

V. The eyes of all wait upon thee, O Lord:
R. And thou givest them their meat in due season.
V. Thou openest thine hand:
R. And fillest all things living with plenteousness.
V. For these and all thy mercies, Father, make us truly thankful, for our Saviour's sake.
R. Amen.

Or, it may take the form of a singing Grace, which will secure, as the responsive Grace does, actual participation by all.

MORNING PRAYER

At the close of breakfast the camp will stand at the bidding of the Director; with bowed heads all will join in saying reverently the Lord's Prayer and then will follow that splendid prayer of Dr. Hyde's: "O God, give me clean hands, clean words, clean thoughts,"* or some other equally appropriate prayer for camp, improvised or repeated from memory. Here may be appropriately said the Degree prayers and others for boys, found in Chapter VII of this Manual.

EVENING PRAYER

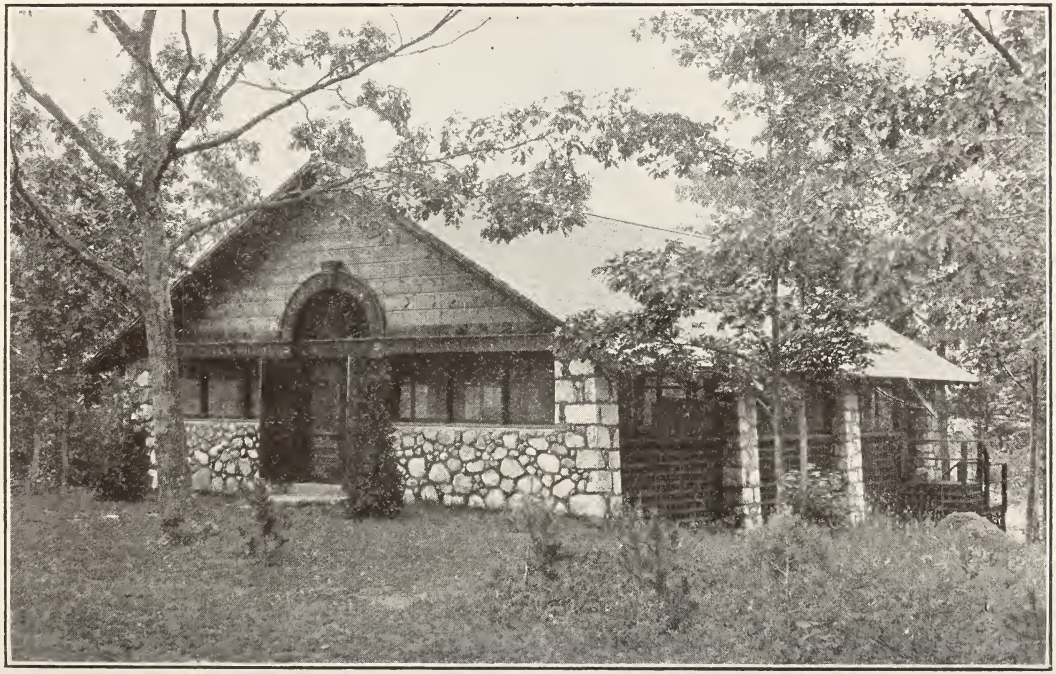
Perhaps the most effective way of drawing the day to a close is to do so by assembling the boys at 9:30 under the trees, to sing in the darkness and the stillness the Galahad song, at the conclusion of which all kneel to join in saying the Lord's Prayer, the devotions ending by an extemporaneous prayer suited to the life of the day or to the needs of the hour. Rising from their knees, they wait in silence while the bugler sounds taps, then in silence go to their bunks.

So the day begins and the day ends with the sounding of the religious note; and it is safe to assume that that note struck in the morning reverberates down through the life of the day until it is struck again in the evening. It is fair to assume further that it goes on reverberating down through the years of a boy's life and bears fruit many-fold.

SUNDAY

Every camp can have its place of worship even if it be nothing more than a space among the trees, where the boys sitting on the ground are in one of God's first temples, with a great rock as the altar, and perhaps above it a huge cross made of white

*See page 123.



THE MEMORIAL TO A COUNSELOR FROM THREE HUNDRED BOYS AND FRIENDS

birch logs. In some cases the place of worship may be a real building constructed in part by the boys themselves, a roof supported by stone columns, open on all sides, but screened, a place provided with pews, some furniture, an altar, all made in such a way and of such material as to be in keeping with the surroundings.

On Sundays in nature's temple, or in the simple chapel made with hands, the camp would naturally assemble for an early Communion Service and later on in the day for either Morning or Evening Prayer, with an address. These services on Sunday, with addresses particularly suited to the needs of boys, prove of very great help and are of real stimulus and strength to those who participate in them.

Manhood, through the religious features of the camp, is greatly furthered in its upbuilding, because religion is both a guide and a power. It points out the highest way and gives the boys the power to climb. A camp, especially a Galahad Camp, is sadly incomplete without religion, as expressed daily, morning and evening and on Sundays in the early and later services.

Section 11. Manhood Annexed

MANHOOD IN THE MAKING

To offset the enormous losses which the young manhood of the land sustained in the great war, it is necessary to exert every effort to make out of the lives of present day boys, young men of 100 per cent. standard. Some such thought inevitably finds its way into the mind of the conscientious Director or Counselor; this will act as a guide in the shaping of policies intended to lay hold upon the camp material as latent manhood, and convert it into a product not only of promise but of fulfilment.

THE FLYING GOAL

Among the constructive forces that silently keep at their tasks night and day are the ideals of social,

INTERIOR OF MEMORIAL CHAPEL

moral and religious life, caught from the atmosphere of the camp and the examples of those who constitute its membership. It is essential, therefore, that camp life expressed in all its members as a body or as individuals should rise to new levels both of aim and achievement. Hence there is always something ahead as an objective. A goal is reached, then it recedes, only to become another goal. Thus is life led forward. And the raw material of boyhood or youth is built upon by the repeated experience of camp, year in and year out. Physically the boy grows, gains strength; morally the boy grows, gains strength; spiritually the boy grows, gains strength. The life in its effect is cumulative. Manhood is annexed to boyhood as a result of the influences at work.

Section 12. The Recruited Church

THE CHURCH CONDUCTS THE CAMP

It must be clearly held in mind that the boys of whom we are speaking are Church boys and that the camp is an institution conducted by the Church.

The Church is the sponsor for the camp enterprise. Interest of Church people makes it possible. The work of Church men and women promotes it. The money of the Church finances it. The Church is an important factor and this fact in itself is important when estimating the value of what is done.

THE CAMP'S CONTRIBUTION TO THE CHURCH

There are plenty of camps to which boys can go. They are, however, for the most part commercial enterprises, where no doubt much good is accomplished, much real religion taught, but in comparison with a camp that is sponsored by a parish or by a diocese, such camps are not in a position to bring to bear directly upon the boy the spirit and temper of the Church. The contact between boys and the Church becomes a very real thing when the camp is a Church camp. Boys get a new idea of the Church.

For a long time the Church made the mistake of supposing that boys would understand religion when presented from the adult point of view. That fallacy is fast fading away. Today there are hundreds upon hundreds of leaders among boys acting upon the conviction that the Church, if it is to have an appeal to the boy, must be presented on the plane of his own interests, must be interpreted in terms of recreation and other things that he likes to do.

BOYS GET A NEW IDEA OF THE CHURCH

And what happens is that boys get a totally different idea of the object, meaning and power of the Church. They feel, furthermore, that the Church is a friend, not a task-master driving them to a very disagreeable and gloomy side of life. They find that the Church opens avenues of enjoyment to them, sends out a hearty invitation to play, to live in the open and to be happy in a natural, boy-like manner. With this foundation laid, boys move on to other and deeper interpretations.

A NEW GAME OF WORK AND PLAY

Living on this basis of intimacy with the Church, with a new understanding of what the Church is, boys approach it in a different and in a very natural, new mood, a sort of play mood, in which there is no depreciation but a keener appreciation made possible through the increased familiarity of the one with the other. The Church desires to play with the boy; and the boy opens his eyes and looks at this big playmate and,—lo and behold—finds that it is the Church! He used to be frightened at it; now he keeps close. The Church and the boy stand on a new basis. They have begun to play a new game and the Church is winning out. Herein lies the justification for this whole extensive recreational program that is presented to the boy in such variety and such impressiveness at the present time, with considerable expense, with much labor, but also with gratifying and vital results.

Section 13. The Camp Library

This chapter on the Galahad Camp has purposely avoided treating the subject in the conventional manner. Other books do that, and to such books the reader is referred:

Camping for Boys, by Gibson, $1.00.*
Camp and Outing Activities, by Cheley-Baker, $1.50.
Camp Craft, by Miller, $1.50.
Camp and Trail, by White, $1.50.
Camp Life in the Woods, by Gibson, $1.50.
Camping and Camp Cooking, by Bates, $0.75.
Theory and Practice of Cookery, by Williams-Fisher, $1.20.
Boys' Camp Book, by Cave, $0.60.
Boy Scout's Hike Book, by Cave, $0.60.
Shelters, Shacks and Shanties, by Beard, $1.35.
Back Woods Surgery and Medicine, by Moody, $1.00.

In some cities the public libraries feel disposed to send on request an assortment of books for the use of a given camp during the summer and usually without charge. Such a service is very valuable and where possible should be taken advantage of.

Section 14. Conclusion

Throughout these pages endeavor has been made to state some of the needs of the Galahad Camp, to interpret its problems and to show how its results play directly into the hands of the Church. The normal boy yearns for a camp as for nothing else. The Church does well to provide it for him. The associations of the camp are wholesome and constructive, especially when promoted by the Church. The Church does well, therefore, to stand back of a camp. The outcome of the enterprise if taken seriously and conscientiously is bound to be most gratify-

*From a list in the Manual for Leaders of Comrades, Christian Citizenship Training Program, Association Press, 347 Madison Ave., New York City.

ing from every angle. The Church, therefore, is thoroughly justified not only in taking interest in the enterprise but in backing it with money.

No problem is more acute than that of converting the boyhood of today into high-grade manhood of tomorrow. No means are more potent to this end than those which have been outlined in this chapter.

CHAPTER XXII

REGALIA AND INSIGNIA

Section 1. Introductory.
Section 2. Notes on Ceremonial Regalia.
Section 3. Notes on Standard Regalia.
Section 4. Insignia.

THE GALAHAD ROOM
St. Stephen's Parish House, Lynn, Massachusetts

CHAPTER XXII

Regalia and Insignia

Section 1. Introductory

In this chapter will be found plates giving illustrations of two types of regalia: One, standard regalia, worn at regular meetings; the other, ceremonial regalia, worn on such occasions as the Full Conclaves, Vigils, Initiations, and Coronations. The standard regalia will be worn by all members of a Court according to their Degrees, the ceremonial by those only who take special parts in the functions for which special regalia are appropriate.

The plates give illustrations of the dressed figure and also patterns that may be followed in cutting and making the costumes, with detailed suggestions

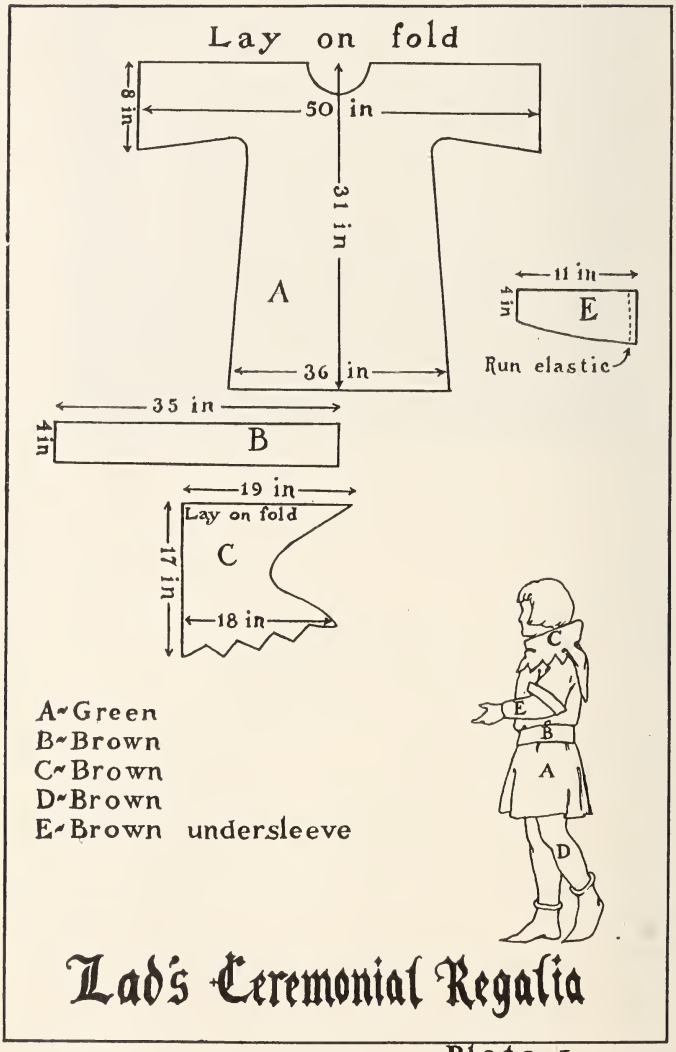

Lay on fold
8 in
50 in
31 in
A
11 in
4 in
E
Run elastic
36 in
35 in
4 in
B
19 in
Lay on fold
17 in
C
18 in
A-Green
B-Brown
C-Brown
D-Brown
E-Brown undersleeve
C
E
B
A
D
Lad's Ceremonial Regalia

Plate 1

as to parts and measurements. These costumes were designed by Miss Janet Allen of St. James's Church, Cambridge. The directions for making them are hers. Miss Allen calls attention to the following points to be followed.

General Directions

On the plates no hems or seams are allowed for, and unless otherwise indicated but one-half of the pattern is shown.

The foundation of each garment is essentially the same, all being modifications of the monk's costume.*

In cutting out the neck, the front only should be hollowed, leaving the back nearly a straight line as indicated. A slit down the front permits the head to pass through easily.

As the ages vary greatly in each Order, the measurements are only approximate and should be checked up and corrected for each individual in the case of ceremonial regalia. The measurements should run from shoulder to wrist and from shoulder to knee or ankle, as required.

With a tape measure and piece of chalk, these simple patterns may be easily blocked out on the cloth before cutting. It may be found best to make the pattern of newspaper first, correcting it until it is as desired.

A hook and eye may be used to fasten garments at the neck but no buttons are needed and the only seams are the under-arm seams. The best results are obtained by piecing the goods down the middle front and middle back, thus giving the entire width of the goods to cut the sleeve and gown in one piece.

The hoods of Lads, Esquires and Candle Bearers may be worn thrown back, but *all* hoods should be carefully adjusted and held snugly in place with a safety pin under the chin to insure a fairly tight fit around the neck, thus covering the collar and necktie of the street clothes.

For materials, use sateen, canton flannel, or cam-

*Plate VIII.

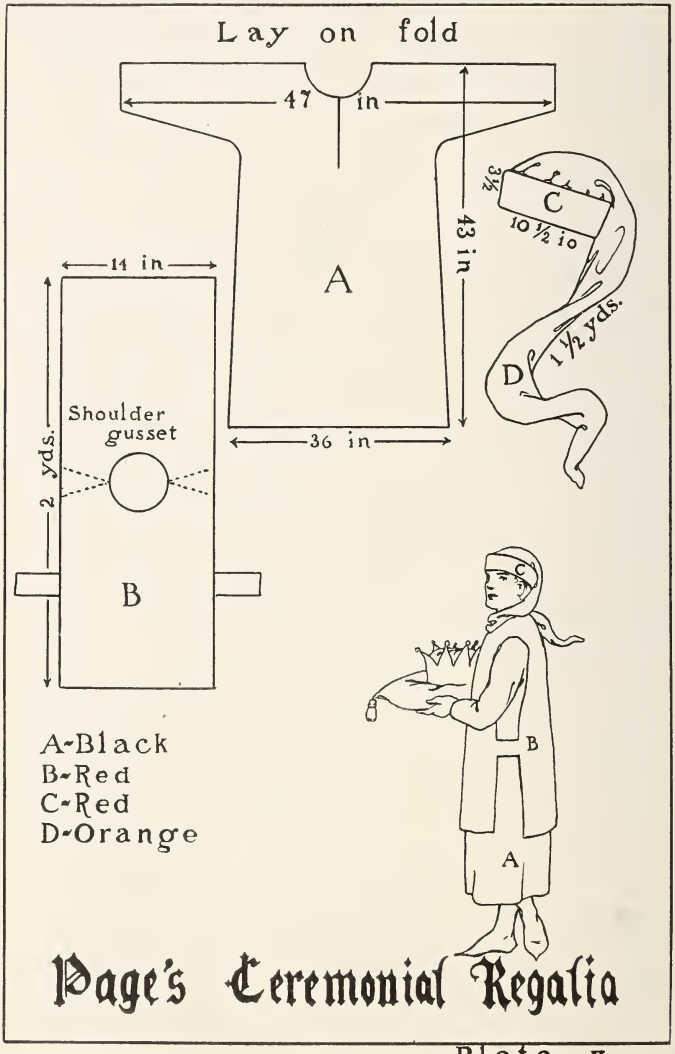

Lay on fold
47 in
43 in
A
36 in
3½
C
10½ io
1½ yds.
D
14 in
Shoulder gusset
2 yds.
B
A-Black
B-Red
C-Red
D-Orange
B
A
Page's Ceremonial Regalia

Plate II

bric. Canton flannel is suggested for capes as it hangs more gracefully than cambric; but as that is warm, cambric is better adapted for the majority of the costumes and may be had in the strong heraldic colors, essential for effective pageantry.

All the stenciling may be done with oil paints and turpentine for color, and radiator paints for silver and gold.

The gold stars indicating the Degrees of the Order are more easily made of gilded paper. These can be obtained from any stationer carrying Dennison supplies. The largest size star should be used. If paper stars are not obtainable, cloth stars of some sized material and gilded would do fully as well and perhaps better.

Section 2. Notes on Ceremonial Regalia

Plate I

notes on the lad's costume

B Belt: Use cloth double to fit smoothly.
C Hood: Sew up front seam six inches, leaving opening for face.
D Brown Stockings: Cut off feet to allow for drawing well up over thighs. Fasten with safety pins. Draw a pair of black stockings over the boots and roll back.
E Undersleeves: Run elastic through large end to hold in place above elbow.

Plate II

notes on the page's costume

B A straight piece of goods with hole large enough to slip over the head easily. Take in gussets to fit the shoulders.
C Use double the cloth to fit smoothly.
D Sew together the selvages of one and one-half yards of cheesecloth; gather one end, and sew around the upper edge of C. When worn, wind the cheesecloth around neck, leaving one end thrown over shoulder, thus concealing linen collar of street clothes.

Plate III

notes on the esquire's costume

B See directions for Page's costume—B.
C Belt: Front pendant is laid on a lengthwise fold; the belt portion to be cut slightly curved and slanting, bringing back part on the bias to insure a smooth fit.

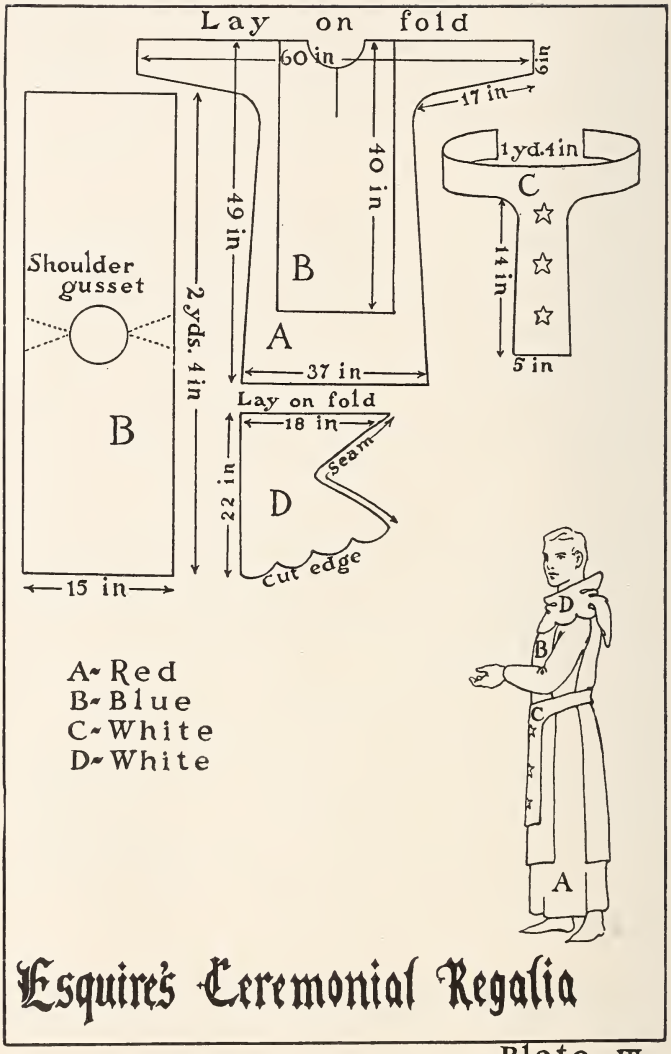
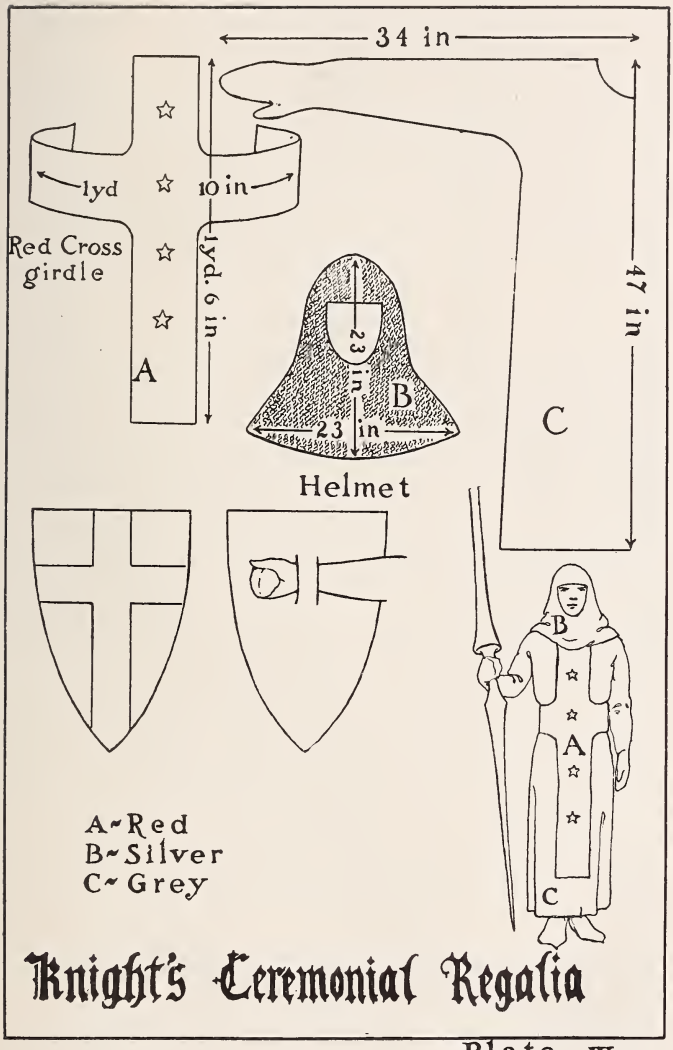

Lay on fold
60 in
6 in
17 in
40 in
49 in
1 yd. 1 in
C
14 in
5 in
Shoulder gusset
B
2 yds. 4 in
A
37 in
Lay on fold
18 in
Seam
22 in
D
Cut edge
15 in
A- Red
B- Blue
C- White
D- White
D
B
C
A
Esquire's Ceremonial Regalia

Plate III



Knight's Ceremonial Regalia

Plate IV

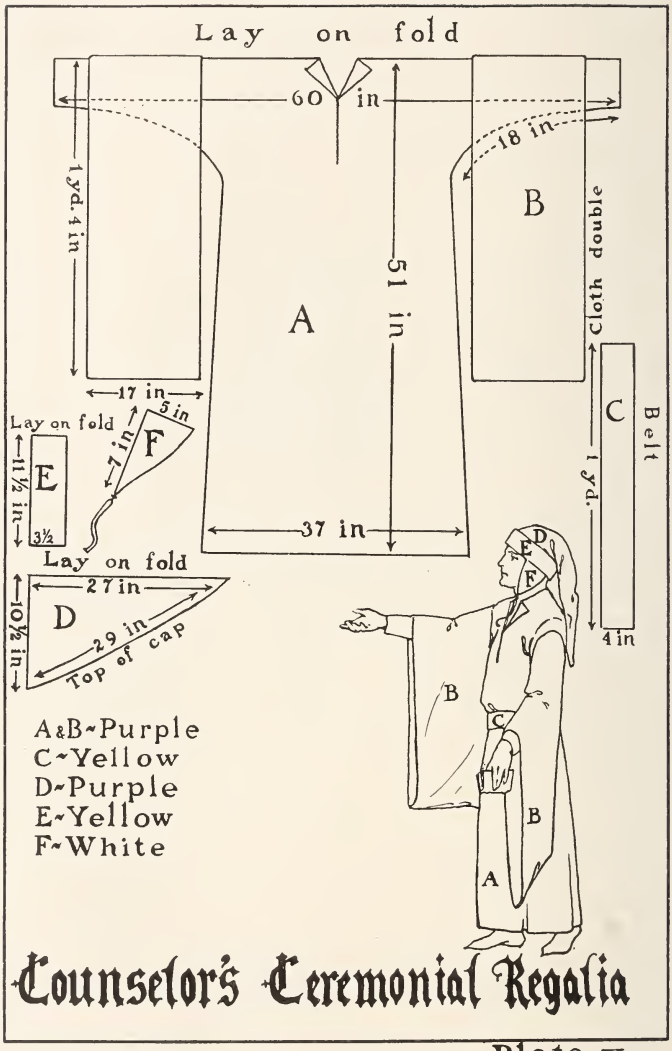

Lay on fold
60 in
18 in
1 yd. 4 in
51 in
A
B
Cloth double
17 in
5 in
Lay on fold
7 in
F
11½ in
E
3½
37 in
C
Belt
1 yd.
4 in
Lay on fold
27 in
D
10½ in
29 in
Top of cap
A&B~Purple
C~Yellow
D~Purple
E~Yellow
F~White
D
F
F
B
C
B
A
Counselor's Ceremonial Regalia

Plate v

Plate IV

notes on the knight's costume

A Make double the material and follow directions of C of Esquire's costume.

B Helmet may be made of coarse curtain net, cambric, or armour cloth, found in theatrical supply stores; silver with aluminum radiator paint, as on gauntlets.

C Cut mitten or gauntlet in one piece with sleeve, and cover with silver paint to elbow.

Shield may be made of stiff cardboard, a red cross painted on a silver field. Strings stretched across the back make a convenient way to carry on the arm.

Plate V

notes on the counselor's costume

B Drapery sleeves are simulated by taking a piece of veiling (purple or black), sewing the edges together leaving an opening to pass the arm through, fastening to shoulder. Cassocks may be used for this costume, thus avoiding expense of the gown. The drapery sleeve may be fastened with small safety pins, and removed after use.

C Belt should be double to fit smoothly and ends tucked in at side.

D The Dante Cap should be double the cloth. A fold of white cambric is basted around lower edge, showing about 1-4 inch next the face, and connecting the white ear tabs.

The neck of gown may be finished with a bias fold of the goods basted in, wide enough to cover collar of street clothes; or a strip of white cambric gathered at one edge, leaving an inch for ruffle, may be drawn to fit snugly around the neck, lower edge tucked inside the garment, thus simulating a gathered yoke. This is a simple way to conceal linen collar for any of these costumes. See Archbishop's costume, Plate VII.

Plate VI

notes on the king's costume

C The sleeve is cut long to allow for turning back to show the red lining. This should be caught to hold in place.

E The lion is stenciled in red or cut out of red cambric and stitched on.

G Ermine on cape is indicated with black darts in heavy worsted.

Buckles are simulated by using large flat button moulds, gilded and sewn in place.

Crowns may be made of cardboard and decorated in the style of the Archbishop's mitre, or purchased at a theatrical supply store.

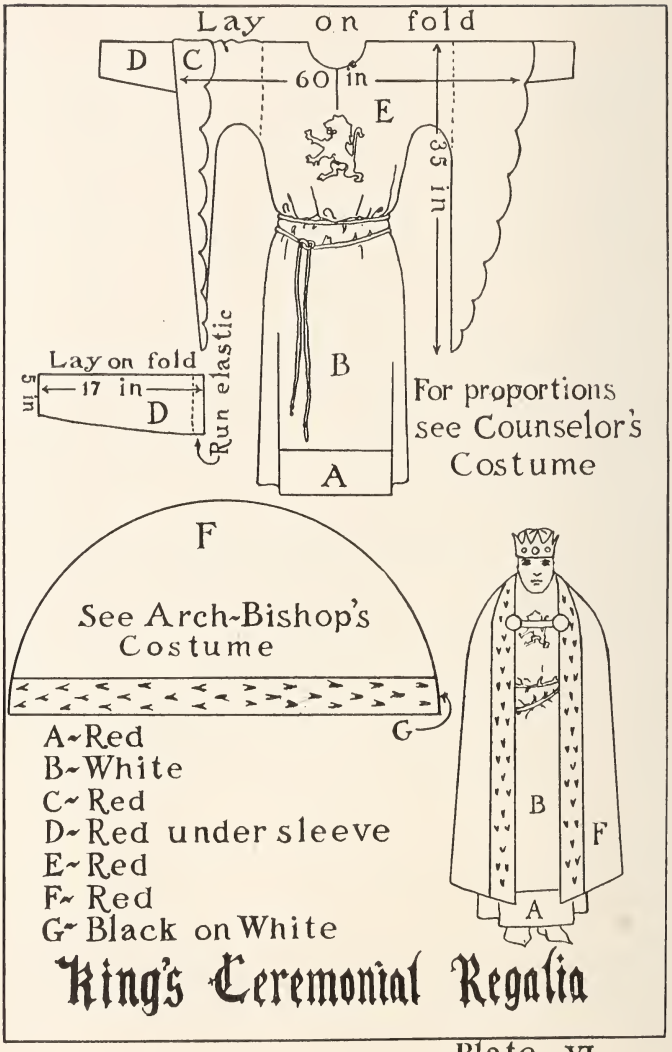

Lay on fold
D
C
60 in
E
35 in
B
A
Run elastic
Lay on fold
5 in
17 in
D
For proportions
see Counselor's
Costume
F
See Arch-Bishop's
Costume
G
A-Red
B-White
C-Red
D-Red under sleeve
E-Red
F-Red
G-Black on White
B
F
A
King's Ceremonial Regalia

Plate VI

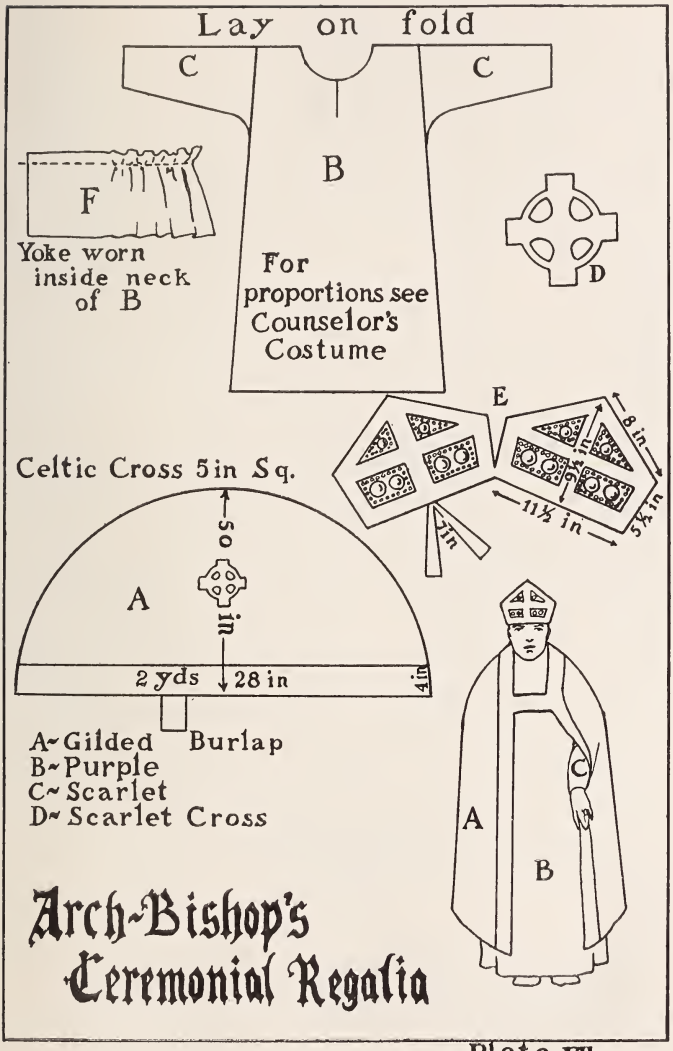

Lay on fold
C
C
B
F
Yoke worn inside neck of B
For proportions see Counselor's Costume
D
E
8 in
5½ in
11½ in
7 in
Celtic Cross 5 in Sq.
A
50 in
2 yds 28 in
4 in
A~Gilded Burlap
B~Purple
C~Scarlet
D~Scarlet Cross
A
B
C
Arch-Bishop's Ceremonial Regalia

Plate VII

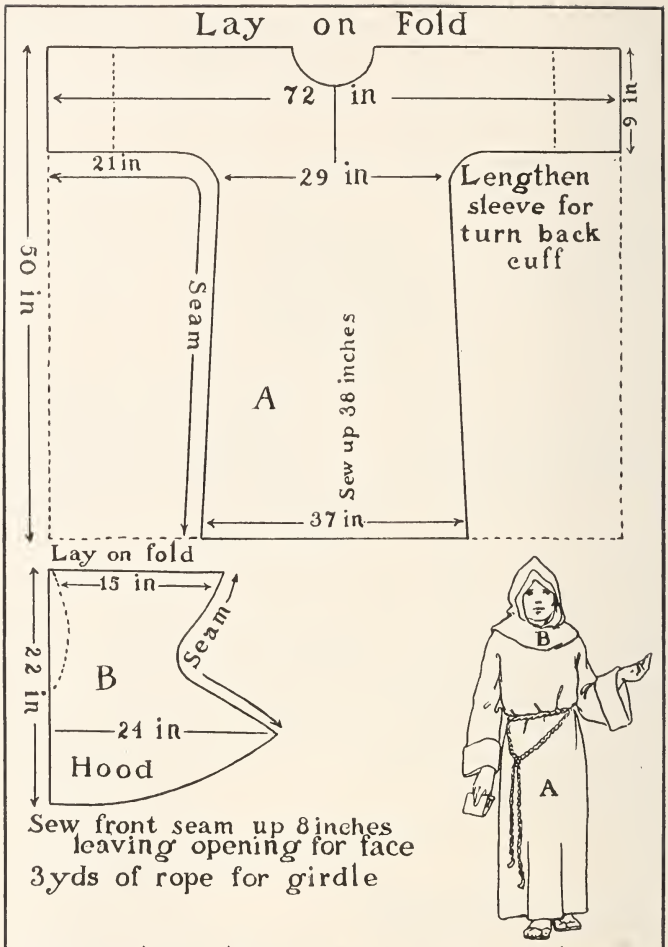

Lay on Fold
72 in
9 in
21 in
29 in
Lengthen sleeve for turn back cuff
50 in
Seam
A
Sew up 38 inches
37 in
Lay on fold
15 in
Seam
22 in
B
24 in
Hood
Sew front seam up 8 inches leaving opening for face
3yds of rope for girdle
B
A
Monk's Ceremonial Regalia

Plate VIII

Plate VII

NOTES ON THE ARCHBISHOP'S COSTUME

A Cape made of burlap gilded with radiator paint.
B and C Purple robe, with scarlet sleeves.
F A broad piece of purple or white cambric (bias) may be basted in neck to conceal collar of street clothes.
D Celtic Cross, stenciled in scarlet paint, or cut out of red cambric and stitched on.
E Mitre, made of cardboard, jewels painted on in bright colors, the edges of mitre bound with dull gold upholstery braid; two purple ribbons hang down behind.

Plate VIII

NOTES ON THE MONK'S COSTUME

Sleeves of garment are cut extra long to permit a deep turn-back cuff, and wide enough for the hands to be held together inside.

Plate IX

NOTES ON THE CANDLE-BEARER'S COSTUME

C Line sleeve drapery with white and catch back.
E Red stockings drawn over boots.

Plate X

NOTES ON THE HERALD'S COSTUME

The large squares and triangles are red and blue on a black coat.
All red squares are stenciled with gold crosses, all blue squares with silver fleur-de-lis.
Right and left undersleeves are red and blue respectively.
Red stockings (feet cut off) are drawn up over thighs, and black stockings over boots and rolled back.
Men who have puttees will find it easier to adjust stockings over them than over trousers.
See directions for stockings in Lads and Pages. Directions for cap same as Pages'.

Section 3. Notes on Standard Regalia

Plate XI

STANDARD REGALIA

A Lad's Arm Band. This is to be used on the left arm and worn by the Lads only. The star in the shield is the emblem of the Lad's Degree.
B Page's Collar. Made as indicated and to be worn by Pages thrown around the neck. The ends hang down over the lapels of the coat. The two stars are emblematic of the second Degree.

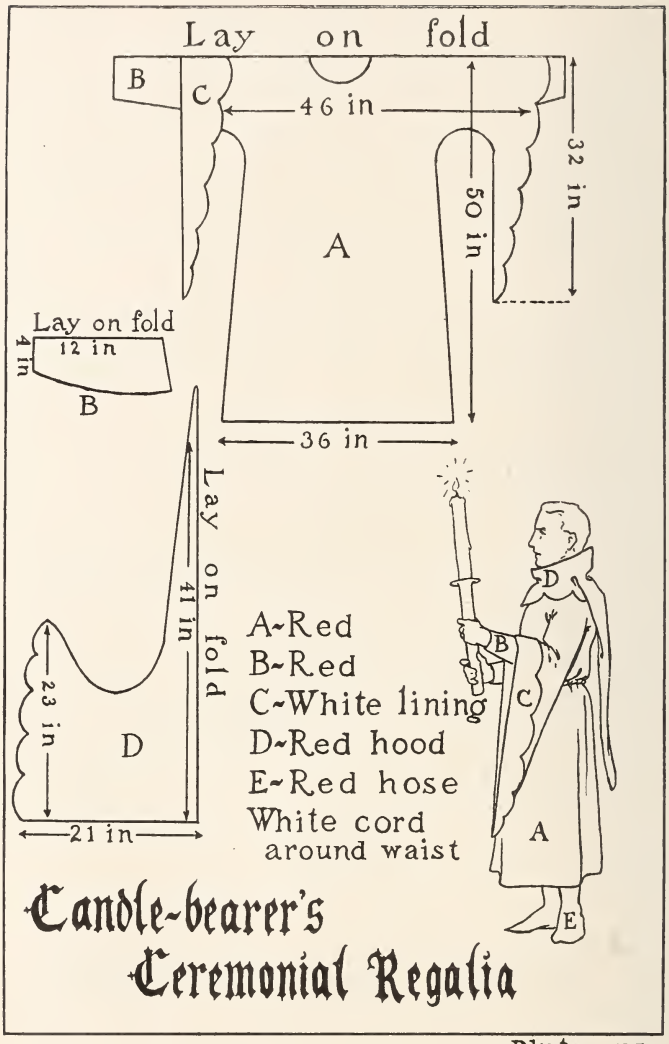

Lay on fold
B
C
46 in
32 in
50 in
A
Lay on fold
12 in
4 in
B
36 in
Lay on fold
41 in
23 in
D
21 in
A-Red
B-Red
C-White lining
D-Red hood
E-Red hose
White cord
around waist
D
B
C
A
E
Candle-bearer's
Ceremonial Regalia

Plate IX

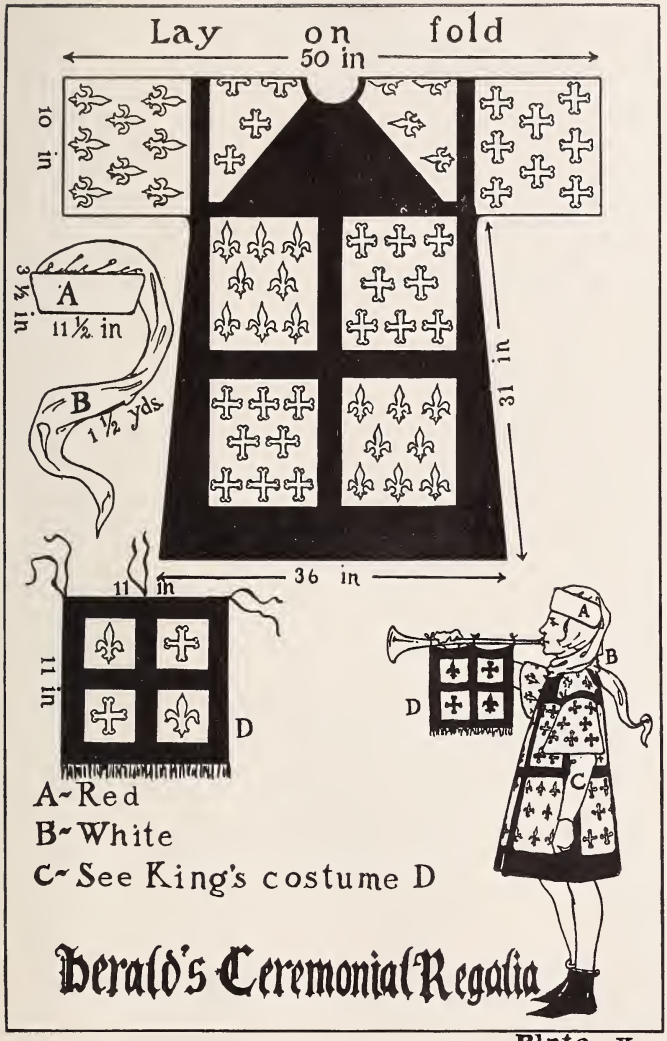

Lay on fold
50 in
10 in
A
3 ½ in
11 ½ in
B
1 ½ yds
31 in
11 in
36 in
11 in
D
A
B
D
C
A-Red
B-White
C-See King's costume D
Herald's Ceremonial Regalia

Plate x

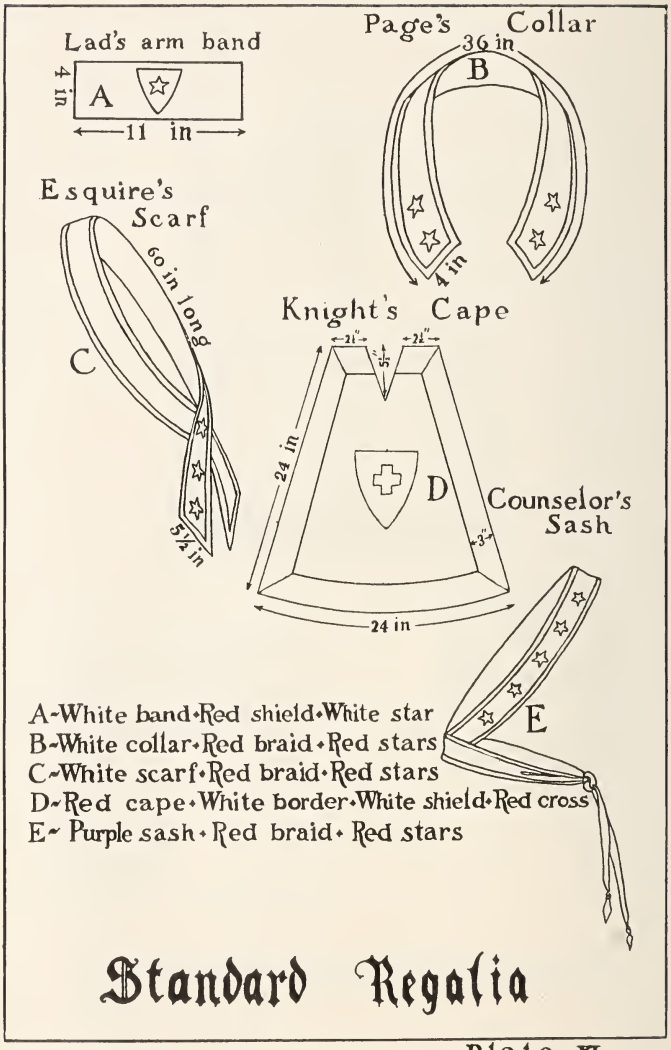

Lad's arm band
4 in
A
11 in
Page's Collar
36 in
B
4 in
Esquire's Scarf
60 in long
C
5¼ in
Knight's Cape
21"
21"
24 in
D
24 in
3"
Counselor's Sash
E
A-White band-Red shield-White star
B-White collar-Red braid-Red stars
C-White scarf-Red braid-Red stars
D-Red cape-White border-White shield-Red cross
E-Purple sash-Red braid-Red stars
Standard Regalia

Plate XI

C Esquire's Scarf. To be worn over the left shoulder, the cross falling under the right arm. The three stars are emblematic of the Esquire's Degree.

D Knight's Cape. In making the Knight's cape, follow very closly the suggestions about the gusset at the upper edge. When the top part of the cape is finished, it is almost in the form of a V. The shield is the emblem of the Knights. This is worn over the left shoulder.

E Counselor's Sash. To be worn over the left shoulder, crossing under the right arm, and brought around the waist like a belt, and tied under the left arm. The sash should be cut bias. If material is thin, use it double. The sash should be four and one-half yards long and five inches wide finished, knotted at the ends. The five stars are emblematic of the fifth Degree.

Section 4: Insignia

For use in processions and decoration of club rooms, flags and pennants have been designed that lend themselves particularly to these purposes. For the use of members, buttons and pins have been provided. Buttons will be worn by members of the three lowest Degrees and pins by the members of the two highest Degrees. Flags, pennants, and buttons all come under the head of insignia.

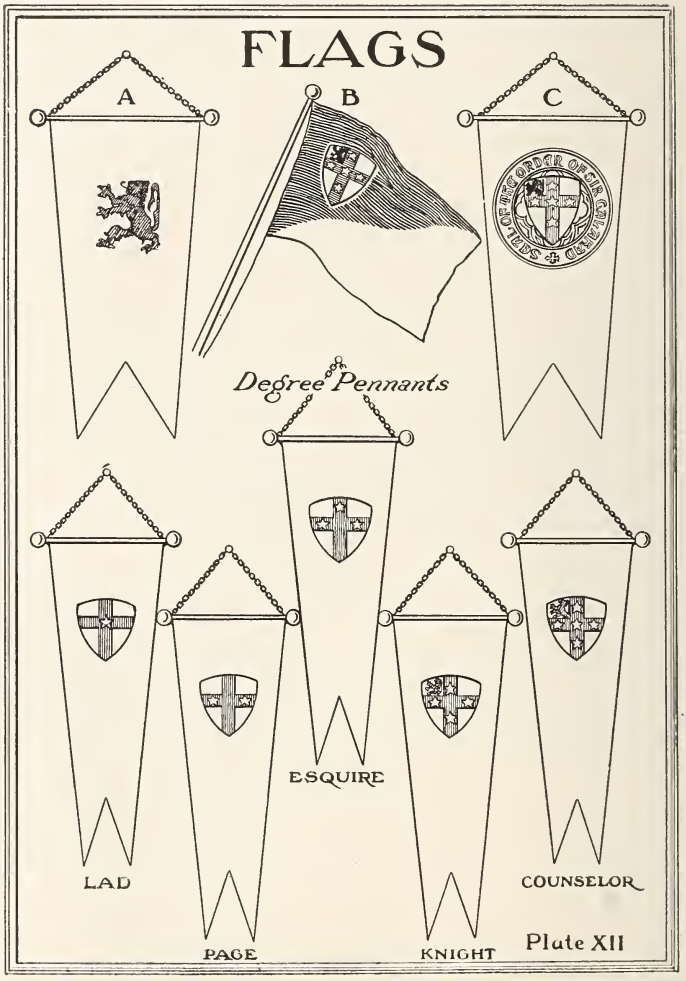
FLAGS

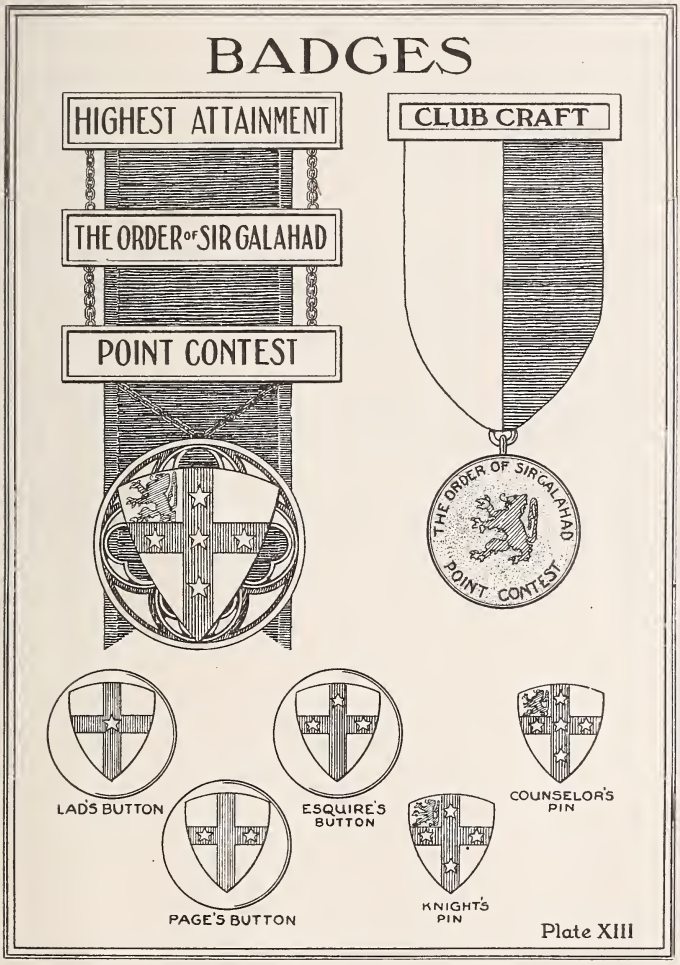
The flag of the Order in white and red with a coat of arms on the red field is obtainable in any size. It is shown in Plate XII B. It lends itself admirably to the decoration of the club room and should always appear in processions. When so used it should follow the American flag.

PENNANTS

As there is a flag for the whole Order, so also there are pennants, two in number. They are white in color, one bearing in blue a rampant lion, the other the seal of the Order. They are shown in Plate XII, A and C.

Each Degree also has its own pennant. There are five of these, as illustrated in Plate XII. In color the body is white, the ornamentation red or blue or both, depending upon how many parts of the seal are used.


FLAGS
A
B
C
Degree Pennants
ESQUIRE
LAD
PAGE
KNIGHT
COUNSELOR
Plate XII


BADGES
HIGHEST ATTAINMENT
THE ORDER OF SIR GALAHAD
POINT CONTEST
CLUB CRAFT
THE ORDER OF SIR GALAHAD
POINT CONTEST
LAD'S BUTTON
ESQUIRE'S BUTTON
COUNSELOR'S PIN
PAGE'S BUTTON
KNIGHT'S PIN
Plate XIII

BADGES

Two badges for use in connection with the Point System are shown on Plate XIII. One is awarded for the completion of individual Crafts, one badge for a Craft, and the other, called the Highest Attainment Badge, is awarded for the completion of all the Crafts. The ribbon and medal parts of the badge are the same for all Crafts; the wording indicates the Craft for which the badge is awarded.

BUTTONS

Insignia for Lads, Pages and Esquires take the form of buttons, each Degree having its own design, as shown in Plate XIII.

PINS

Knights and Counselors wear pins, the design being for the Counselors the full Coat of Arms with the five stars; for the Knights, the same design with only four stars.

Flags, pennants, badges, pins and buttons may be obtained at Headquarters, in any quantity, at lowest prices.

CHAPTER XXIII

BOOKS AND PICTURES

Section 1. Books Bearing on the Galahad Story.
Section 2. A Classified List Covering All Boy Activities and Interests.
Section 3. Pictures.

CHAPTER XXIII

Books and Pictures

Section 1. Books Bearing on the Galahad Story

To enrich one's background of knowledge of the Galahad story as a part of the Arthurian legend, a list of books is suggested; some of these ought to be read, others may be glanced through. The literature of chivalry, as it has to do with the King Arthur period, is rich in romance and human appeal. There are many stories that could be told to the youth of today with great effect. Good impulses will be stirred, ambitions aroused, and noble conduct assured if boys are made familiar with the Arthurian literature.

Books that will be found especially helpful on this subject are the following:

Abbey's Holy Grail, an explanation of the meaning of the series of panels composing Edwin A. Abbey's frieze decoration in the Boston Public Library; published by Curtis and Cameron. 15 Harcourt Street, Boston, Mass.

Abbey's Holy Grail, Comment, by *Lindsay Swift;* published by Curtis and Cameron, 15 Harcourt Street, Boston, Mass.

Extracts from Morte d'Arthur, by *Sir Thomas Malory;* No. 158 of the Riverside Literature Series; Houghton, Mifflin and Co., Boston, Mass.

The Boy's King Arthur, by *Sidney Lanier;* Charles Scribner's Sons, New York.

King Arthur and His Court, by *Frances Nimmo Green.*

The Court of King Arthur, by *W. H. Frost.*

The Knights of the Round Table, by *W. H. Frost.*

The Story of King Arthur and His Knights, by *Howard Pyle;* Charles Scribner's Sons.

The Story of the Champions of the Round Table, by *Howard Pyle;* Charles Scribner's Sons.

The Story of Sir Launcelot and His Companions, by *Howard Pyle;* Charles Scribner's Sons.

The Story of the Grail and the Passing of Arthur, by *Howard Pyle;* Charles Scribner's Sons.*

Stories of King Arthur's Knights, by *Mary Macgregor;* E. P. Dutton & Co., New York (*intended for younger boys*).

The Story of Sir Galahad, by *Mary Blackwell Stirling;* E. P. Dutton & Co., New York.

Heroes of Chivalry and Romance, by *A. J. Church;* The Macmillan Co., New York.

Stories of the King, an excellent book, especially for younger boys, by *James Baldwin;* American Book Co., New York.

The Quest of the Holy Grail, a pageant by *Dubose Murphy;* The Order of Sir Galahad, Inc.

Section 2. A Classified List Covering All Boy Activities and Interests

The classified list of books as given below for the most part was prepared with great care by an official of the Boston Public Library. Such books on the juvenile shelves as are most popular were in the main selected for a place on the list.

AGRICULTURE

Beginning in Agriculture, *Albert Russell Mann*
The Macmillan Co., New York

Story of Agriculture in the United States, *Albert Hart Sanford*
D. C. Heath and Co., Boston

ARCHITECTURE

Peeps at Architecture, *Phebe Allen*
Adams and Charles Black, London

Famous Buildings, *Charles Lester Barstow*
The Century Co., New York

Architecture Shown to Children, *Gladys Wynne*
T. C. and E. C. Jack, London

ART

How to Enjoy Pictures, *Mrs. Henry Head*
F. A. Stokes and Co., New York

Knights of Art, *Amy Steedman*
G. W. Jacobs and Co., Philadelphia

Young People's Story of Art, *Ida Prentice Whitcomb*
Dodd, Mead and Co., New York

*These books by Pyle are beautifully gotten up and have many attractive illustrations. Even young boys like the Howard Pyle books.

ASTRONOMY

The Book of Stars, *A. Frederick Collins*
D. Appleton and Co., New York

The Friendly Stars, *Martha Evans Martin*
Harper and Bros., New York

ATHLETICS*

Track Athletics Up to Date, *Ellery H. Clark*
Duffield and Co., New York

Battle of Baseball, *Carl Harry Claudy*
The Century Co., New York

Book of Athletics, *Paul Withington*
Lothrop, Lee and Shepard Co., Boston

AUTOMOBILING

Keeping Up with Your Motor Car, *A. F. Collins*
D. Appleton and Co., New York

Stories of Inventions, *Russell Doubleday*
Doubleday, Page and Co., Garden City, New York

The Automobile Owner's Guide, *F. B. Scholl*
D. Appleton and Co., New York

AVIATION

Boys' Book of Model Aeroplanes, *Francis Arnold Collins*
The Century Co., New York

The Romance of Aircraft, *Laurence Yard Smith*
F. A. Stokes and Co., New York

Harper's Aircraft Book, *Alpheus Hyatt Verrill*
Harper and Bros., New York

BOATING

Harper's Boating Book for Boys, *Charles Gerard Davis*
Harper and Bros., New York

Boy's Book of Model Boats, *Raymond Francis Yates*
The Century Co., New York

*Consult Spalding's Athletic Library, American Sports Publishing Co., 45 Rose Street, New York, for information on many subjects that are grouped as follows: Baseball, Football, Tennis, Golf, Basket Ball, Skating and Winter Sports, Track and Field Athletics, School Athletics, Water Sports, Lawn and Field Games, Manly Sports, Calisthenics, Gymnastics, Home Exercising. This information is given in pamphlet form, "Red Cover" Series, 25c, "Blue Cover" Series, 10c, "Green Cover" Series, 10c, and covers a wide range of detailed topics. For other selected books for boys, reference is made to the Manual for Leaders of Pioneers, Association Press, 347 Madison Avenue, New York, pages 221 to 233 and pages 235 to 253.

CAMP COOKING

Camp Cookery, *Ava B. Milam, A. Grace Johnson and Ruth McNary Smith* The J. K. Gill Co., Portland, Oregon

Camp Cookery, *Horace Kephart* Century Publishing Co., New York

CAMPING

Shelter, Shacks and Shanties, *Daniel Carter Beard* Charles Scribner's Sons, New York

Harper's Camping and Scouting, *George Bird Grinnell and Eugene L. Swan* Harper and Bros., New York

Camping and Woodcraft, *Horace Kephart*, two volumes in one, revised edition The Macmillan Co., New York

CANOEING

Boy's Book of Canoeing and Sailing, *Warren Hastings Miller* George H. Doran, New York

The Canoe, Its Selection, Care and Use, *Robert E. Pinkerton* Century Publishing Co., New York

CARPENTRY

Carpentry for Beginners, *John Duncan Adams* Moffat, Yard and Co., New York

Carpentry and Mechanics for Boys, *Albert Neely Hall* Lothrop, Lee and Shepard Co., Boston

Amateur Carpenter, *Alpheus Hyatt Verrill* Dodd, Mead and Co., New York

THE CHURCH

THE BIBLE

How to Know the Bible, *George Hodges, D.D.* The Bobbs-Merrill Co., Indianapolis

Story of Our Bible, *Harold Hunting* Charles Scribner's Sons, New York

RELIGION

The Manhood of the Master, *Harry Emerson Fosdick* Association Press, New York

How to Pray, *Charles Lewis Slattery, D.D.* The Macmillan Co., New York

PRAYER

Self-Training in Prayer, *A. H. McNiele, D.D.* Longmans, Green and Co., New York

Everyman's History of the Prayer Book, *Percy Dearmer, D.D.*
A. R. Mowbray and Co., London

An Introduction to the Prayer Book, *Ernest J. Dennen*
Edwin S. Gorham, New York

FAITH

The Meaning of Faith, *Harry Emerson Fosdick*
Association Press, New York

The Main Points, *Charles R. Brown, D.D.*
The Pilgrim Press, Boston

THE EPISCOPAL CHURCH

The Episcopal Church, *George Hodges, D.D.*
The Macmillan Co., New York

THE HISTORY OF THE CHURCH IN THIS COUNTRY

Three Hundred Years of the Episcopal Church, *George Hodges, D.D.* G. W. Jacobs and Co., Philadelphia

How Our Church Came to This Country, *Hugh L. Burleson, D.D.*
The Morehouse Publishing Co., Milwaukee

THE HISTORY OF THE CHURCH IN GENERAL

Outlines of Church History, *Rudolf Sohm*
The Macmillan Co., New York

THE HISTORY OF CHRISTIANITY

The History of Christianity from St. Paul to Phillips Brooks, *William E. Gardner, D.D.*
Thomas Whittaker, New York

CITIZENSHIP

Preparing for Citizenship, *William Backus Guitteau*
Houghton, Mifflin Co., Boston

Good Citizenship, *Julia Richman and Mrs. Isabel R. Wallach*
American Book Co., Boston

How We Are Governed, *A. L. Dawes*
Ginn and Co., Boston

Our Government; How It Grew, What It Does, and How It Does It, *Jesse Macy* Ginn and Co.

The American Republic, *S. E. Forman*
The Century Co., New York

Community Civics, *Ray Osgood Hughes*
Allyn and Bacon, Boston

Land of Fair Play, *Geoffrey Parsons*
Charles Scribner's Sons, New York

My Country, *Grace Alice Turkington*
Ginn and Co., Boston

CRAFT WORK

Wood Carving in Harper's Indoor Book for Boys, *Joseph Henry Adams*
Harper and Bros., New York

Practical Basketry, *Anna A. Gill*
D. MacKay, Philadelphia

The Art Crafts for Beginners, *Frank G. Sanford*
The Century Co., New York

How to Make Baskets, *Mary White*
Doubleday, Page and Co., Garden City, New York

DRAWING

New Augsburg's Drawing Books, *De Resco Leo Augsburg*
Educational Publishing Co., Boston

Design in Theory and Practice, *Ernest A. Batchelder*
The Macmillan Co., New York

ELECTRICITY

Harper's Electricity Book for Boys, *Joseph Henry Adams*
Harper and Bros., New York

How to Become a Wireless Operator, *Charles Brian Hayward*
American Technical Society, Chicago

Boy Electrician, *Alfred Powell Morgan*
Lothrop, Lee and Shepard, Boston

FIRST AID

First Aid for Boys, *Norman B. Cole and Clayton H. Ernst*
D. Appleton and Co., New York

Emergencies, *C. V. Gulick*
Ginn and Co., Boston

American Red Cross Abridged Textbook on First Aid, *Charles Lynch and Matthew J. Shields*
Blakeston and Co., Philadelphia

FIRST AID TO ANIMALS

Diseases of Animals, *Nelson S. Mayo*
The Macmillan Co., New York

The Dog Book, *James Watson*
Doubleday, Page and Co., Garden City, New York

FISHING

The Fine Art of Fishing, *Samuel G. Camp*
Century Publishing Co., New York

The Boy with the U. S. Fisheries, *Francis William Rolt-Wheeler*
Lothrop, Lee and Shepard Co., Boston

Practical Fly Fishing, *Larry St. John*
The Macmillan Co., New York

FORESTRY

Our Native Trees and How to Identify Them, *Harriett L. Keeler*
Charles Scribner's Sons, New York

The Book of Foresty, *Filibert Roth*
Ginn and Co., Boston

The Forester's Manual, *Ernest Evan S. Thompson*
Doubleday, Page and Co., Garden City, New York

HEALTH

The People's Health, *Walter Moore Coleman*
The Macmillan Co., New York

The Body in Health, *Michael Vincent O'Shea and John Haven Kellogg*
The Macmillan Co., New York

HEALTH HABITS

Manual of Personal Hygiene, *George D. Bussey*
Ginn and Co., Boston

Keeping in Condition, *Harry Hascall Moore*
The Macmillan Co., New York

HORSEMANSHIP

Modern Riding and Horse Education, *James Frederick N. Birch*
William C. Jenkins Co., New York

Horse, Guns and Dogs, *J. Otho Paget and Others*
Longmans, Green and Co., New York

LIFE SAVING

The Life Savers, *James Otis Kaler*
Dutton and Co., New York

Boy with the U. S. Life Savers, *Francis William Rolt-Wheeler*
Lothrop, Lee and Shepard Co., Boston

LIFE WORK

Choosing a Vocation, *Frank Parsons*
Houghton, Mifflin Co., Boston

Profitable Vocations for Boys, *E. W. Weaver and J. Frank Byler*
The A. S. Barnes Co., New York

Business Employments, *F. J. Allen*
Ginn and Co., Boston

If I Were Twenty-one, *Wm. M. Maxwell*
J. B. Lippincott Co., Philadelphia

Making the Most of Ourselves, *C. D. Wilson*
A. C. McClurg and Co., Chicago

Occupations, *Gowin and Wheatley*
Ginn and Co., Boston

Succeeding With What You Have, *Charles M. Schwab*
The Century Co., New York

Harper's Machinery Book for Boys, *Joseph Henry Adams*
Harper and Bros., New York

Amateur Mechanic, *Archie Frederick Collins*
D. Appleton and Co., New York

How to Make Things, *Archibald Williams*
Sully and Kleinteich, New York

The Ministry, *Charles Lewis Slattery*
Charles Scribner's Sons, New York

MARKSMANSHIP

American Game Birds and Shooting, *George Bird Grinnell*
Forest and Stream Publishing Co., New York

Boy's Book of Hunting and Fishing, *Warren Hastings Miller*
G. H. Doran and Co., New York

How to Shoot, *Major James A. Moss*
Geo. Banta Publishing Co., Wisconsin

MENTAL PREPARATION FOR LIFE

The Efficient Life, *Luther H. Gulick*
Doubleday, Page and Co., Garden City, New York

College and the Man, *David Starr Jordan*
American Unitarian Association, Boston

How to Study Effectively, *Guy Montrose Whipple*
Public School Publishing Co., Bloomington, Ill.

MUSIC AND BUGLING

History of Music, *W. J. Baltzell* Presser, Philadelphia

Field Musician's Manual, *Daniel J. Canty*
The Author, Woburn, Mass.

The Trumpeter's Manual, *William C. Lombard*
John Morley Co., Boston

The Military Drummer, *Carlton Edward Gardner*
Fischer, New York

How to Listen to Music, *Henry Edward Krehbiel*
Charles Scribner's Sons, New York

Young People's Story of Music, *Ida Prentice Whitcomb*
Dodd, Mead and Co., New York

NATURE LORE

ANIMALS

Animal Secrets Told, *Harry Chase Brearley*
F. A. Stokes and Co., New York

American Natural History, *William Temple Hornaday*
Charles Scribner's Sons, New York

BIRDS

Birds Worth Knowing, *Neltje Blanchan*
Doubleday, Page and Co., Garden City, New York

Handbook of Birds of Eastern North America, *Frank Michler Chapman*
D. Appleton and Co., New York

Birds on Boston Common, *Horace Winslow Wright*
Houghton, Mifflin Co., Boston

FERNS

Who's Who Among the Wild Flowers and Ferns, *Willey Ingraham Beecroft*
Moffat, Yard and Co., New York

How to Know the Ferns, *Mrs. F. T. Dana*
Charles Scribner's Sons, New York

FISH

Sea Beach at Ebb-tide, *Augusta Foote Arnold*
The Century Co., New York

American Food and Game Fishes, *David Starr Jordan and Berton Evermann*
Doubleday, Page and Co., Garden City, New York

The Shell Book, *Julia Ellen Rogers*
Doubleday, Page and Co., Garden City, New York

FLOWERS

Field Book of the Flowers, *F. S. Mathews*
G. P. Putnam's Sons, New York

Flower Guide, *Chester Albert Reed*
W. B. Clarke Co., Boston

INSECTS

Insect Life, *John Henry Comstock*
D. Appleton and Co., New York

Insect Adventures, *Jean Henri Fabre*
Dodd, Mead and Co., New York

MOTHS AND BUTTERFLIES

How to Know the Butterflies, *John Henry and Anna B. Comstock*
D. Appleton and Co., New York

Moths and Butterflies, *Mary C. Dickerson*
Ginn and Co., Boston

Butterfly Book, *William Jacob Holland*
Doubleday, Page and Co., Garden City, New York

PLANTS

Book of Useful Plants, *Julia Ellen Rogers*
Doubleday, Page and Co., Garden City, New York

Stories of Luther Burbank, *Effie Young Slusser and Others*
Charles Scribner's Sons, New York

ROCKS

Minerals and How to Study Them, *Edward S. Dana*
Wiley

The Strange Adventure of a Pebble, *Hallam Hawksworth*
Charles Scribner's Sons, New York

Boy Mineral Collection, *Jay G. Kelley*
J. B. Lippincott Co., Philadelphia

Every Boy's Book of Geology, *Arthur F. Trueman and W. Percival Westell*
London

SNAKES

The Reptile Book, *Raymond Lee Ditmars*
Doubleday, Page and Co., Garden City, New York

TREES AND SHRUBS

Field Book of American Trees and Shrubs, *F. S. Mathews*
G. P. Putnam's Sons, New York

Our Native Trees, *Helen Keller*
Charles Scribner's Sons, New York

Trees and Shrubs, *Charles S. Sargent*
Houghton, Mifflin Co., Boston

PHOTOGRAPHY

Photography for Young People, *Tudor Jenks*
F. A. Stokes and Co., New York

Why My Photographs Are Bad, *C. M. Taylor*
G. W. Jacobs and Co., Philadelphia

PHYSICAL DEVELOPMENT

Physical Training for Boys, *Milton Newman Bunker*
Lothrop, Lee and Shepard Co., Boston

Physical Training, *E. John Solano*
The Bobbs-Merrill Co., Indianapolis

PETS

Pet Book, *Mrs. Anna B. Comstock*
Comstock Publishing Co., Ithaca, New York

Pets, Their History and Care, *Lee S. Crandall*
Henry Holt and Co., New York

Pets for Pleasure and Profit, *Alpheus Hyatt Verrill*
Charles Scribner's Sons, New York

POULTRY-KEEPING

Poultry Keeping, *Mrs. E. and Sidney H. Comyns*
Sully and Kleinteich, New York

American Poultry Culture, *R. B. Sando*
The Century Publishing Co., New York

SCULPTURE

Famous Sculpture, *Charles Lester Barstow*
The Century Co., New York

Greek Sculpture, *Esther Mary Hurll*
Houghton, Mifflin Co., Boston

SOCIAL GAMES FOR BOYS

Games, *Jerrie Hubbell Bancroft*
The Macmillan Co., New York

Ice Breakers, *Edna Geister*
The Woman's Press, New York

Book of Games and Parties, *Theresa Hunt Wolcott*
Small, Maynard and Co., Boston

SWIMMING

Swimming, *Joseph Henry Patrick Brown*
Small, Maynard and Co., Boston

Swimming, *Edwin Tenny Brewster*
Houghton, Mifflin Co., Boston

Swimming and Watermanship, *L. deB. Handley*
The Macmillan Co., New York

THINGS A BOY CAN DO

Harper's Outdoor Book for Boys, *Joseph Henry Adams*
Harper and Bros., New York

Every Boy's Book of Hobbies, *Cecil Henry Bullivant*
Dodge Publishing Co., New York

Money Making for Boys, *Archie Frederick Collins*
Dodd, Mead and Co., New York

Every Boy's Book of Handicraft, *Chelsea Curtis Fraser*
The Page Co., Boston

Magazines for Boys

The American Boy,
The Sprague Publishing Co.,
American Bldg.,
Detroit, Mich. — Price, $2.50

The Open Road,
248 Boylston Street,
Boston, Mass. — Price, $2.50
For older boys.

Saint Nicholas,
The Century Co.,
New York, N. Y. — Price, $4.00

Section 3. Pictures

Fortunately for The Order of Sir Galahad, artists have chosen our hero as a subject for the display of their genius. The famous painting by George Frederick Watts, "Sir Galahad," hangs in the Tate Gallery in London. Reproductions of this in various sizes can be secured of any picture dealer.

The Abbey pictures in the Boston Public Library are wonderful. Each unit of the Order should possess one or more of these. They can be secured in sepia, monotone, or in color in oils. For price list, see the last page of Abbey's Holy Grail, Comment, by Lindsay Swift. The complete set of fifteen pictures in sepia, fifteen inches wide, is $144; thirty-six inches wide, $444.

A picture published by the Association Press, called "His New Day," is very desirable for a boy's room or for a clubroom.* The largest size, 18 x 27, sells in sepia for $5.

*See page 180.

APPENDIX

Section 1. The Charter for a Court of The Order of Sir Galahad.

Section 2. Suggested By-Laws for a Court of The Order of Sir Galahad.

Section 3. The Honorary Council of The Order of Sir Galahad.

APPENDIX

Section 1. The Charter for a Court of the Order of Sir Galahad

TO WHOM THESE PRESENTS SHALL COME

THE SUPREME DIRECTOR AND COUNCIL OF

THE ORDER OF SIR GALAHAD
INCORPORATED

SEND GREETING

WHEREAS a petition has been presented to us by

....

....

all being members in good standing of.....Parish,

in the.....in the Diocese of....., praying that they, with all others who shall hereafter join them may be constituted into an accredited Court of The Order of Sir Galahad,

KNOW YE THEREFORE that We, the Supreme Director and Council aforesaid, reposing special trust and confidence in the prudence and fidelity of the persons above named, have constituted, and by these presents do constitute them an accredited Court of The Order of Sir Galahad, under the title and designation of

.....

hereby giving and granting unto them and their successors full power and authority to open and hold from time to time a Court of The Order of Sir Galahad and to transact all matters relating to The Order of Sir Galahad which to them may appear to be for the good of the Order.

IN CONSIDERATION NEVERTHELESS that the said constituted Court does covenant and agree to uphold the purposes and usages of the Order as set forth in the official Manual; to promote the spirit and ideals of the Order as interpreted by

the Supreme Director and Council, recognizing in that body the central authority of the Order; regularly to pay, or cause to be paid, annually, to the Supreme Director and Council all lawful dues; and to surrender this Charter, automatically become void, if the foregoing conditions be not complied with, forfeiting therewith the right to use the appellations "Galahad Club" and "The Order of Sir Galahad."

IN TESTIMONY WHEREOF We, the Supreme Director and Secretary of the Council, by virtue of the power and authority to us committed, have hereunto set our hands, and caused

the Seal of The Order of Sir Galahad to be affixed at.....,

.....this.....day of.....Anno

Domini, one thousand nine hundred and.....

By order of the Supreme Director and Council

.....Supreme Director

.....Secretary

Section 2. Suggested By-Laws for a Court of The Order of Sir Galahad

I. NAME

This Court shall be called.....Court of The Order of Sir Galahad.

II. OBJECT

The object of this Court shall be to further the aims of the Order as expressed in the Act of Incorporation, and to abide by the requirements of the Order, as set forth in the Charter.

III. RECOGNITION OF THE CENTRAL AUTHORITY

This Court recognizes the authority of the Supreme Director and Council of the Order and accedes to the requirements set forth in its Charter and the official standard of organization set forth in the Manual for Leaders.

IV. OFFICERS

1. The Rector or Curate of the Parish shall be the Director of the Court.
2. The principal officers shall be three in number, chosen from and elected by the Knights annually.
   (a) The King, who shall be the presiding officer.
   (b) The Knight of the Treasury, who shall have charge of the funds.
   (c) The Knight of the Records, who shall keep the Court Records.

3. The minor officers shall be:
   (a) The Keepers of the Wardrobe.
   (b) The Masters of the Sports.
   (c) A President, Secretary, Treasurer and Cabinet for the Esquires.
   (d) A President, Secretary, Treasurer and Cabinet for the Pages.
   (e) A President, Secretary, Treasurer and Cabinet for the Lads.

V. MEMBERSHIP

1. Young men in good standing in the Episcopal Church and boys in regular attendance in the Church School, and others deemed worthy by the Director may be initiated.

2. There shall be a body of men appointed by the Director, called Associate Counselors, who shall be responsible for the work and welfare of the Court.

3. There may be an unlimited number of adult parishioners known as Sustaining Associates, each one of whom shall pay an annual fee of one dollar.

4. Young women may, by vote of the Knights, be admitted to associate membership, and called Ladies of the Court.

VI. MEETINGS

The Court in any one division or as a whole shall hold meetings as arranged by the Director.

VII. DISCIPLINE

Habitual absence from Church or Church School, or habitual failure to do the work of the Church School, may be regarded as sufficient cause for suspension, temporary or permanent.

VIII. INITIATIONS

1. Each Degree shall have its own appropriate Initiation, according to the form prescribed in the Manual.

2. Initiations shall be secret.

Each Court may establish its own secret grip, pass words and all other unprescribed ceremony preliminary to the initiation.

IX. DUES

1. Dues shall be paid for six months of the year only.
   (b) By Lads, five cents a month.
   (b) By Pages, ten cents a month.
   (c) By Esquires, fifteen cents a month.
   (d) By Knights, twenty cents a month.
   (e) By Counselors of the Line, twenty-five cents a month.
2. Failure to pay dues may cause loss of standing.

AMENDMENTS

Amendments may be made by a two-thirds vote of the Knights present at any meeting duly called.

Section 3. The Honorary Council of The Order of Sir Galahad

HONORARY CHAIRMAN

The Right Reverend William Lawrence, D.D., Bishop of Massachusetts

CLERGY

The Right Reverend Edward C. Acheson, D.D., Suffragan Bishop of Connecticut
The Right Reverend Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts
The Right Reverend Benjamin Brewster, D.D., Bishop of Maine
The Right Reverend Thomas F. Davies, D.D., Bishop of Western Massachusetts
The Right Reverend Arthur W. Moulton, D.D., Bishop of Utah
The Right Reverend Herman Page, D.D., Bishop of Spokane
The Right Reverend Edward L. Parsons, D.D., Bishop Coadjutor of California
The Right Reverend James DeWolf Perry, D.D., Bishop of Rhode Island
The Right Reverend Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio
The Right Reverend Philip M. Rhinelander, D.D., Bishop of Pennsylvania
The Right Reverend Logan Herbert Roots, D.D., Bishop of Hankow.
The Right Reverend W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles
The Right Reverend Nathaniel S. Thomas, D.D., Bishop of Wyoming
The Reverend Howard K. Bartow, Rector of Christ Church, Quincy, Massaehusetts.
The Reverend Bernard I. Bell, D.D., President of St. Stephen's College
The Rev. Hugh Birckhead, D.D., Rector of Emmanuel Church, Baltimore
The Rev. W. Russell Bowie, D.D., Rector of St. Paul's, Richmond
The Rev. Lester Bradner, Ph.D., Secretary of the Department of Education of the Presiding Bishop and Council.
The Rev. Samuel S. Drury, D.D., Head Master of St. Paul's School
The Rev. Prescott Evarts, Rector of Christ Church, Cambridge
The Rev. Hughell E. W. Fosbroke, D.D., Dean of the General Theological Seminary
The Rev. William E. Gardner, D.D., General Secretary of the Department of Education of the Presiding Bishop and Council

The Rev. Alexander Mann, D.D., Rector of Trinity Church, Boston
The Rev. Remsen B. Ogilby, D.D., President of Trinity College
The Very Rev. Howard C. Robbins, D.D., Dean of the Cathedral of St. John the Divine, New York City
The Rev. F. H. Sill, O.H.C., Head Master of Kent School
The Rev. Charles L. Slattery, D.D., Rector of Grace Church, New York City
The Rev. William Austin Smith, D.D., Editor of the Churchman, New York City
The Rev. William G. Thayer, D.D., Head Master of St. Mark's School
The Rev. Samuel Tyler, D.D., Rector of St. Luke's Church, Rochester, N. Y.
The Rev. William H. van Allen, D.D., Rector of the Church of the Advent, Boston
The Rev. George F. Weld, Rector of All Saint's Church, Montecito, California
The Rev. Clayton E. Wheat, Chaplain of the West Point Military Academy
The Rev. Elwood Worcester, D.D., Rector of Emmanuel Church, Boston

LAYMEN

Mr. George Bramwell Baker, of Baker, Ayling and Young, Bankers, Boston
Dr. Henry V. Bowditch, Physician, Boston
Dr. Wilfred D. Grenfell, Labrador, Medical Missionary and Author
Mr. George E. Lee, of Lee, Higginson and Co., Brokers, Boston
The Hon. Andrew J. Peters, Mayor of Boston
Mr. Charles E. Rogerson, President of the Boston Safe Deposit and Trust Co.
Mr. Kenneth C. M. Sills, President of Bowdoin College
Mr. Robert A. Woods, South End House, Boston

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